

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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## *The Churches Face the Future*

**N**O reader of *Church Management* needs to be reminded that the attitude of the churches in World War II has been disappointing to this magazine. While we have appreciated all that the churches are doing for the service men and women in their churches we have felt that they have been unnecessarily reserved in attitude and statements regarding the war itself. National organizations, we have felt, have been more anxious to preserve an outward show of unity among the churches than to stand back of the nation in its conflict. In brief we believe that the war against the Nazi aggressor is one which should have the endorsement of ministers and churches.

That disappointment has been considerably softened by the increasing evidence of the alertness of the churches in planning their postwar programs. Many churches refused to acknowledge that there was a war—even after Pearl Harbor. But there is no question but they are awake in planning for the peace.

One of the areas of planning is in the field of construction. A conservative estimate says that the churches of the United States now have more than \$500,000,000 for postwar construction. Much of this has come through the gifts of war bonds. The money will be spent in new houses of worship, new educational buildings, alterations and memorials. \$500,000,000 is not a great amount of money when compared with the amount spent in other fields. But the fact is that the churches will be ready to go ahead with immediate construction, using mostly wood and masonry, means a lot. While industry is re-tooling the churches will be in a position to provide a cushion against unemployment. That should mean something in the national economy.

The churches, also, are alert in the matter of service to the returning service men and women. There will be problems of employment and industry but there will also be prob-

lems aplenty, of social and religious adjustment. Churches are organizing to be of help in this area. The plans as they are being announced contrast with those which followed the first world war. They were then filled with five-year programs. They would include doubling the membership, building an addition, increasing the Sunday school and similar items. The programs being projected now are most pointedly in the field of Christian service.

We hope that churches in planning to help service men in the postwar period will not forget the men who are, at present, being returned to their communities. In our particular county (Cuyahoga) it is estimated that 1000 men per month are being returned with medical discharges. Industry is finding that their war experience has made them difficult employees. Social workers report that adjustments in the home and the church are not easy. Here, in miniature, is a laboratory for working out the techniques which will be of value when peace really comes.

There is reason to believe that churches will be able to make the adjustment from war to peace with much more grace than they made the transition from peace to war. In this program they will be in "on the ground floor." They seem to be in agreement on the problems to be faced and the methods to meet them.

## *Bombing the Holy City*

**J**ESUS had the way of cutting through academic arguments to uncover the human values involved. The shewbread in the temple was to be eaten only by the priests. But when David hungered he entered the temple and ate. Jesus commended the action, intimating that the welfare of the man was of more importance than the keeping of the sacrificial law.

When his critics rebuked him for breaking the laws of the Sabbath he insisted, again, that the welfare of human kind is of more im-

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# The Battle for Peace

Problems Which Confront the Nation as It Will Reconvert to Peace

by John McGregor Littell

THE task of converting our normal peacetime economy to fit our needs for this all-out war is practically completed. In fact, our production capacity in some instances greatly exceeds those demands this war is making upon us. It is only natural that now we should pause and reflect, with a glow of satisfaction, that which always follows a deed well done. Our thoughts turn to those not too distant days when the guns of battle are stilled. We, then, shall be able to lay aside the grim and bloody tools of war and be given the opportunity of once again moving forward along the path of peace.

Few of us realize that when the battle is over on foreign shores we still have a mighty struggle confronting us here in our land on the home front which must be fought and won. The foe that will confront us here may be an invisible one, but even so, it will not be less deadly nor costly to defeat. It will avail us little if we but defeat the armed might of the Axis powers and lose all we hold dear through our defeat upon the home front. It is entirely possible to win democracy for the world at large and lose it here at home for ourselves. This is a tragedy we cannot permit to have enacted here. Therefore, we must continue the struggle to our destined goal of ultimate victory. The fight may prove long, bitter and costly. Our ranks will be torn with dissension, and as we march steadily onward gone will be the unified demand, the high flying banners, and the marshal music of our uniformed forces. Each of us will be compelled to take part and must rely solely upon "the still small voice" for guidance rather than upon the commands of mortal man.

We face the future as a people secure in the knowledge of gaining a final victory. We are cognizant of the fact that we shall make many mistakes and at times it may seem that the tide of battle is running strong against us, but we will not give up the struggle in despair, come what may, for our collective strength, courage and fortitude will never permit us to do so, as it springs eternal from that inherent faith that is our most precious heritage.

The process of returning to a peacetime basis is commonly referred to as



John McGregor Littell

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reconversion. For us reconversion in its true sense is something far beyond our power to accomplish, for the reason that those conditions which existed before the conflict, or at least many of them, can never be re-established.

Many will find when peace has been restored, owing to the casualties of war on the home and battle fronts and those natural causes, that the family circle has been broken, and in all too many cases permanently. The individual's former niche in our peacetime life may have vanished by reason of his former employer having gone out of business or of being unable to withstand the financial shock of conversion and then reconversion. He may have sustained injuries while engaged on the production line or on the battle front which will incapacitate him from returning to his former activities. Hence, a large percentage of our people may not be able to revert to their lifelong accustomed peacetime activities in the locality that they knew as home. To all such persons it will mean building anew

on a foundation they must create for themselves. They must steer a course not in accordance with their old chart of life, but according to the new one that they must plot out to guide them for the remainder of life's journey.

Had the majority of such persons not been forced to abandon their peacetime way of living they might well have continued life's journey following that course which had been planned for them by the loving hands of their elders. The sole responsibility will rest squarely upon their shoulders. At best such a condition is not an easy one to face. It will require all the courage, stamina and faith these individuals possess to successfully meet and survive this challenge.

The individual business or manufacturing enterprise in all too many cases cannot return to their old methods, business practices, or commodities dealt in, for the reason that world markets, trade routes, national markets, and even local ones may have undergone either radical changes or completely vanished. Their organizations were disrupted by the war manpower demands. They, like their customers, gave freely of their highly trained personnel which they were compelled to replenish by less experienced individuals. The stern necessity of the conflict accelerated the creation of new tools, machines, methods, and even of raw materials. These have proved their worth. In many instances they are superior to those we formerly employed.

## Reversion to Former Standard Impossible

During the term of this conflict our entire conception of the relationship between man and man, the employer and employee, the manufacturer and his customer, and the citizen and the government has undergone a rapid and in some instances a revolutionary change that makes it wholly impossible for us to ever return to many of our practices and customs which governed our economic life when we converted to all-out war. This makes it an impossibility for business and industry to reconvert to those standards prevailing before Pearl Harbor. They, like the private citizens, are not faced only with the task of picking up the threads of their economic life where they laid



them down to answer their country's call, but they all must build anew and go through the painful process of re-establishing themselves in the new peacetime world.

The main difference between our conversion from peacetime to all-out war and our return once again to peacetime activities is that in the conversion we were all united and are all working for the common good to achieve a common goal. There was but one purchaser who stood ready to provide the manpower, the money, machines, tools, equipment, and all other necessary things to produce the maximum in the minimum time regardless of the cost. In the conversion the resources and manpower of our entire country were at the command of those concerns that were being converted. All an individual needed to do was report at a given place and he was assured of finding a job awaiting him either in uniform or on the home front.

But when we start the journey back to our peacetime way of life we will find the solidarity and assurance of a place awaiting us or a market for our goods utterly lacking, for on the return journey disunity and uncertainty will prevail. Then it will be a case of everyone going his individual way with nought to sustain him. Competition of the keenest sort will have then replaced the unity which was formerly enjoyed. We then will have no material assurance and must rely solely upon our courage, determination, confidence in ourselves, and in our faith which never fails us even in the darkest hours.

Most of us, including business, industry, transportation, and the professions face the future with conditions so changed that it will necessitate building to a large extent a complete new peacetime world. The magnitude of this task may well terrify many, for it will not be an accomplishment that can be achieved overnight. But it is one that we should undertake with thanksgiving in our hearts for the opportunity of being permitted to take part in this great adventure. It will not be easy and the progress may not prove rapid or always entirely satisfactory, but the blessings that will continue to flow toward mankind will make its achievement thoroughly worthwhile.

Our transition back to a peacetime way of life may well prove the most difficult and costly period of the entire war effort. For truly we must battle our way back to a peacetime way of life from which intolerance, social and racial hatred, inequality, injustice, greed, and selfishness have been permanently cast out, so that the true

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Robert Peters, Lindy Bergh and Charlotte Wilson at Pilgrim Youth Canteen Soft Drink Bar

## Canteen to Serve Cleveland Youth

**P**ILGRIM CONGREGATIONAL CHURCH, Cleveland, is another church which seeks to offset the temptations to juvenile delinquency through the establishment of a canteen. Most interesting is the twenty-foot soft drink bar, surmounted by a large awning. The canteen has been sponsored and constructed by the youth of the church with the full cooperation of the governing bodies. It will be open two nights each week. A floor space has been roped off for dancing and this space is surrounded by tables for card games. About thirty-five youths cooperated in the physical labor of transforming the church into the canteen.

We learn that other groups will have privileges of the canteens on the nights when the teen age group is not using it.

Canteen membership is open to boys and girls between the ages of fourteen and eighteen but will be limited to 500 members.

A management council of twelve young people has been set up. With these there is an adult advisory council. The members of this council come from the membership of the church and the community. One member is Police Captain Arthur Roth who has shown much interest in the problems of youth.

The minister of the church, E. Milton Grant, is the director of the canteen.

### A Spiritual Clinic

In these days when clinics of many kinds are held a pastor in Washington began holding what he called, Spiritual Clinics. He printed a notice of the plan on the Bulletin. "A Spiritual Clinic: If you have any passage of scripture that has troubled you, or anything pertaining to the Christian religion that has caused you perplexity write to the pastor and tell him about it. He will answer your question at the Sunday evening service." There is another way to do this. Set aside an hour when individuals may come to confer about their problems privately.

### Something for the Bulletin

Some pastors are always watching for something unique and pointed for their bulletins. Hugh Elmer Brown invented this one. "I purpose to be strong. I purpose to be strong in body; to be strong in mind; to be strong in will; to be strong in work; to be strong in love; to be strong in faith; to be strong in patience; to be strong in service; and to be strong in following Christ." This is a good New Year resolution.

## The Battle for Peace

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equality of man will govern in their stead and be the sole standard by which all things are measured. This will be costly to perform, but whatever the price we must pay it will be cheap.

### Quest for Leadership

The eyes of all mankind are sharply focused upon us seeking that leadership and inspiration that they so sorely need today. If we solve the problems that confront us in the proper manner, then, we shall have created an example for the rest of mankind that will prove a blessing to all nations and thus help to truly create the brotherhood of man upon this earth.

As we assemble for that long and difficult march back to a new and better time of peace it may not be amiss to take account of what we have and what we will take with us to sustain us during the period of reconstruction. Some few of those who are now assembling for that journey are abundantly supplied with all things material needed for this new undertaking, but most of them, however, have an inadequate supply. Yet it is not upon the majority of these faces we see the shadow of doubt nor in their eyes fear and apprehensive, for they are endowed with that spirit which continuously sustains and carries man on to achieve the seemingly impossible. Many of those who must assemble for this march do so with a light heart and a song upon their lips, even though they may not have enough money to tide them over a protracted period of unemployment. No fear or doubt can enter their minds or disturb the tranquility of their souls, for they have in their creator and in themselves that priceless possession which far transcends all worldly wealth—complete and perfect faith. This is a possession that riches cannot purchase, and its peace and consolation must forever remain unknown to those who place their faith and confidence in the material values of life. All material values are but transitory. They are not, nor can they ever become, constant and ever-abiding.

To those who worship things material the future holds many insoluble problems that cast such a depth of gloom over the future that their eyes cannot pierce it and they see nought but disaster for themselves, their country, and the world in general during the post-war period. They believe all nations will emerge from the conflict in a hopelessly bankrupt state. Even our own nation will have a national debt of such huge proportions as to make many wise men ponder deeply upon our ability to carry this crushing load, let alone being able to liquidate it within due season.

The postwar picture—national and international—viewed in the light of material values alone is indeed a dark and discouraging picture, one that is not in the least calculated to inspire hope for the future in the heart of anyone. It is as gloomy a picture, viewed in this light, as that one would have been, if viewed in a similar light, which confronted our Pilgrim Fathers that bleak day they landed upon Plymouth Rock and observed for the first time the inhospitable shore that was to be their new home. To them the very bleakness of the shore, its wilderness and savage inhabitants did not present a gloomy picture, quite the contrary, for in their hearts was hope, confidence and determination. They were secure in the knowledge given them by their faith that their landing on this shore would make a great epoch in their lives. Hence, they embarked from their fragile craft with indeed a joyous spirit.

How fortunate for us and the world in general that this little band of courageous people did not subscribe to the doctrine of things material nor did they have as their guiding light purely material values. They were but a poverty-stricken aggregation of failures. Their supply of gold was exceedingly scant and their possession of things material was wholly inadequate for their needs, but they did possess that which made them and those who followed rich beyond all comparison, for they had that unshakable faith, confidence and belief in their creator and themselves. It gave them courage to know that they would be given the power to remove all materialistic obstacles that might confront them, and that they would be able to carry out their mission and in his good season have it brought to a complete and fruitful conclusion.

Christianity on its long and tedious march from Calvary has successfully removed all those obstacles of a materialistic nature that have been placed in its path of world progress. Those who have been privileged and honored to carry onward the banner usually have been people who did not possess material wealth, but rather were endowed with the true conception of spiritual values.

At first the march was painfully slow, but as time passed on the rate of its progress was accelerated so that today its banner goes marching forward in every country of the world. It may not be too distant in the future before those many armies that have fought so valiantly will be consolidated and the brotherhood of man established for all time upon this earth. This time may not as yet have arrived, but there are some living today who may see this accomplishment fulfilled.

We, who assemble for the march back to peace, have found that most of us, like our Pilgrim Fathers, are sadly lacking in things material for the journey, yet we are not fearful but gather for this march in a confident and joyous mood. Almost without exception we shall make this journey with his help under the banner of spiritual values and know in his good time we shall safely arrive at our destination and undertake and complete successfully the task of creating an entirely new way of life to replace the old peacetime one that worshipped the material values wherein greed, selfishness, and intolerance ruled.

Come and join with us as we assemble on the right side of the road for this happy return journey and share our peace, contentment, and tranquility that our perfect faith and trust continuously engender in our hearts.

Of course, if you would rather join that small band who are closely huddled together across and on the wrong side of the road you are at liberty to do so. If this be your choice you may hug to your breast your gold and other material possessions as the rest of this group are doing. They are making this journey under the banner of things materialistic alone. Share, if you care to, with them their fears, timorous forebodings, and belief that at the journey's end complete chaos, disaster and final oblivion awaits them.

Those of us on the right side of the road know that the journey may be long and at times the going difficult, but after all, for us the traveling on the whole will not be too difficult, for we shall know every step of that long march ahead that we are advancing to a new and better peacetime world than has ever been known before. The choice is yours. No one will compel you to join either group. You are your own free agent to make the choice of the company you will travel with on this journey.

### Seeking Sermon Subjects

A pastor in California conceived the idea of getting opinions from people as to what sermon topics they would like to hear him discuss in the pulpit. He made a ballot, as he called it, containing a large number of possible themes with voting spaces at the side. He enclosed a return envelope and requested a "vote by mail." Many people responded and even added topics. He mailed these ballots to a selected list of prominent people in the city regardless of church membership. It created wide interest and brought out increased numbers to hear the sermons. He made it a rule to select those themes that had the largest number of votes.



# Young Folk War on Juvenile Delinquency

Winchester, Massachusetts, Church Group Finds a Solution

by F. N. Hollingsworth

JUVENILE delinquency is hardly a problem in the town of Winchester, Massachusetts. This is due largely to the influence and activities of the Senior Forum of the First Congregational Church of that town—a combined Sunday School and young people's society, with many secular activities, as well as special religious services of its own. Its influence extends far beyond its membership of about 150.

Streamlined and modernized to meet current needs, it does and has done about everything from conducting its own Sunday morning services to raking leaves, mowing lawns, shoveling snow and minding children for the townsfolk. It has been organized for several years, changing its activities and methods to conform to the developments of the times, but always with the thought of combating juvenile delinquency, a problem that is troubling church and municipal authorities the country over. Often it goes far afield in its activities along these lines.

Too, the minds of the members are freshened by such clean activities, and practically all stand well in their school studies as a result.

They have proven a help and inspiration to younger boys and girls of the town and in other places to which their activities extend, the latter finding in what these older ones do, lead and supervise, something to interest them also.

Three Sunday mornings a month the forum gathers in the church's small Gothic chapel for a service all its very own. There have been famous guest speakers, who are sometimes signed up six months or a year ahead by the five member program committee.

Each month one member is chosen chaplain and he conducts the special services of the group, and may deliver a short talk. On the fourth Sunday of the month, the high schoolers of the forum join with their families for the regular church services, the boy chaplain, in ministerial robes, assisting the pastor, Dr. Howard J. Chidley, by reading from the Scriptures. The sermon of that day is one with the Forum in mind.

On the evening of this fourth Sun-

day, an informal program of supper and singing is preceded by service group meetings. One group is busy preparing surgical dressings, while another makes toys for the children. Others busy themselves with war service of one kind or another, more particularly writing letters and preparing gifts for the 100 members of the forum now in the armed services of the United States. Membership of these young servicemen is kept up on the rolls of the forum and the letters have been of great help in keeping up their morale and interest in the church.

Then there is a discussion group which meets regularly with Dr. Norman F. Padelford of the Fletcher School of Law and Diplomacy to exchange and get ideas on postwar problems, for these young people are among the potential leaders of the postwar world. In another room the choral group rehearses for a Sunday School concert to be given at the various Fort Devens Hospitals and for special vesper services frequently given at the Suffolk County jail. In speaking of this latter work, Ted Atkinson, Jr.,

president of the Forum, says that if the inmates of the jail, many of whom are the same age as Forum members, had had such a forum to attend as that of the Winchester church, they would not now be in jail. For all these activities, in any one of which or more any member may participate, the membership fee is \$2 a year.

## Practical Projects

Influence of the forum extends far outside of the membership, through the example of its members, who are constantly doing something for others and have no time for loafing on street corners, and no desire to do so, with so many interesting things in which to take part.

Once a week, on Friday nights, the informal open house is held in the church vestry, to which all teen-agers are invited and welcome, regardless of church affiliation or lack of it, in order to keep as many as possible of the town young folk off the streets. On such nights non-members are honored guests and may participate in any part of the varied program, which includes shuffleboard, ping-pong, basketball, singing,



OFFICERS OF THE FORUM

Left to right, front row: Peter Rooney, Patsy Eberle, Corinne Marvin, Terry Howe, Anne Penniman, Dick Spencer. Back row: Dave Sargent, Charlie Lovejoy, Ted Atkinson, Jr., Don Armstrong, Steve Greene.

occasional dancing and sometimes a plain, old-fashioned candy pull.

Much of the value of the Senior Forum is its influence on younger children, who regard the members as examples to be emulated. Furtherance of the "Youth in Action" principle adopted by the forum is demonstrated by the settlement house service group, which has 25 members who each give an afternoon a week to volunteer crafts, gymnasium and dramatic work for underprivileged children of two settlement houses in the West End of Boston. This settlement work is now in its second year. The forum is also collecting books and paying magazine subscriptions for the Suffolk jail library and for candles and a Cross for the jail's Protestant service. Week-end quarters for hundreds of Australian and British servicemen and seamen on leave in Boston have also been found for the Union Jack Club of Boston.

Such services as minding children, raking leaves or cutting cord wood for Winchester families is paid for at standard rates—20 cents an hour for child care service; forty cents an hour for raking leaves and \$1.50 a cord for wood cut up and put into the cellar. Ten per cent of this goes into the forum's war services fund, the balance being kept by the Forum worker.

An employment bureau, conducted by the secretary, Dick Spencer, also started by the forum, co-ordinates the calls for services with the available time of members, with as many as fifty calls a week for boys or girls for various types of employment, including snow shoveling work for the town. One man, himself unable to care for all the work offered him, especially supplying fire wood, refers all calls for help to this bureau. He deducts \$1.50 a cord from his price for wood, which is paid to the boys doing the cutting.

Last year the forum, through its ten per cent fund, and voluntary subscriptions of members, contributed liberally to the local Community Chest, half of it earmarked for helping servicemen and their families, and the other half set aside for use in conducting the summer trailer camp for underprivileged children.

On one occasion the forum sent four delegates to New York to study young people's groups in other churches, while last summer five members, accompanied by Evelyn M. Scott, director of religious education at the church, went to Dayton, O., to help with the play activities of defense workers' children in the congested government areas and trailer camps. On the whole,

this Senior Forum has not only largely solved the problem of possible delinquency in its own home town, but is doing much to break down the problem in other sections.

#### Juvenile Viewpoint

Many adults, in considering the delinquency problem, haven't thought to get the juvenile viewpoint on the subject. That the youngsters have decided ideas on the matter—very definite ideas as to the reasons for delinquency, which cover a wide range, and how to solve the problem, is proven by a recent competition conducted by the Boston Traveler, with a \$25 War Bond prize for the best letter. This was the first chance the youngsters have had to express themselves on the subject, and some of the letters showed that the young people had been giving serious thought to the question. Some thought that adults do not take the right attitude toward young people; others blamed delinquency partly on lack of parental guidance, and particularly lack of parental interest in their children's affairs and problems. But all agreed that there should be more opportunity for young people to meet other boys and girls and a place where this could be done under competent supervision, and not clandestinely. They said that servicemen have clubs and recreation centers, but the boys and girls from 14 to 18 have no places to go.

Delinquents vary in their mentality and delinquencies. Some get into trouble from sheer boredom, from lack of something interesting to do. Some of the writers blamed part of the delinquencies as much on the children themselves as on the parents.

The winner of the war bond prize in the Traveler competition was Eleanor J. Weber, a girl of 14, Brighton, Massachusetts. She says that if all communities had a place for the boys and girls to go, where they could put on plays, do war work, bowl, dance and do other like things, the problem of delinquency would be solved. The place should be supervised by somebody, she says, who realizes what the boys and girls want and should be open from 4 to 6 in the afternoons and from 7 to 11 on Friday and Saturday evenings and 7 to 10:30 on Sunday.

Continuing, she says: "Thank God, my mother and father have brought me up to know what is right and wrong. I can go out on the weekends, but have to be in at a sensible hour. My friends have cleaned out a cellar and made a regular playroom. It keeps us out of trouble and is loads of fun."

#### WHAT ARE WE FIGHTING FOR?

"What are we fighting for?" The Cynic sneered.  
"There's no one knows!" He laughed and Satan cheered.

What are we fighting for? Who reads may know.  
Dispatches scream the facts; the radio Proclaims to all the world the dastard deeds  
Of godless, would-be supermen, whose creeds  
Enslave all others; they will stop at naught  
To bring about their foulest wish; if wrought  
Into the fabric of their state, no peace  
Can long survive; from wars no sure surcease.  
The Temple Janus tends will open for all;  
Humanity and Truth will drink but gall.

What are we fighting for? Ask Lidice!  
Go, ask ten thousand Hostages the way  
They died when gestapos could not drag out  
The perpetrators nazis strove to flout.  
Then ask the thousands of tortured souls;  
The many thousand "eliminated" Poles;  
The Czechs, The Danes, The Belgians  
and The Norse;  
"Benevolent Protection" the wooden horse  
The traitor Quislings drew within the gates  
To stifle conscience and the ire of fates.

What are we fighting for? To banish fear  
And want; assure the world that peace is near;  
There is no place on earth for godless greed;  
Our gift to the "spent" a "Brother's Creed;"  
To men of Job's high faith, not made of straw,  
A universal freedom in the Law.

Ellwyn Clare Roberts.

#### SITTING BY!

How beautiful it is, when walking through  
The white halls where pain and sickness dwell  
To gaze through some half-opened door  
And see, beside a patient's bed,  
Some loved-one sitting by!  
How differently they act, these visitors,  
Some jovial and free, alive with joy  
And brimmed with running laughter,  
Others, grave and hushed,  
Speaking with muted voice, their every glance  
A prayer, their eyes a world's compassion.  
Still others, sitting silently and still,  
In lonely vigil, bringing only a presence,  
Yet by their very nearness,  
Breathing love's solicitude.  
When flesh is ill, the heart is ailing too,  
And while the doctor needs must fill his role,  
It takes the love and sympathy of friends  
To heal a stricken soul!

Alfred Grant Walton,  
Brooklyn, New York.



# Good Congregations After Easter

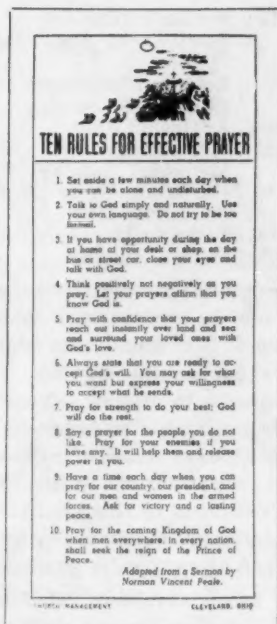
MANY churches keep records of their attendance Sunday by Sunday. They like to reckon the gains or losses with the preceding years. Perhaps not all of them are equally interested in a study of the relationship of church attendance with the special seasons of the year. They take the big congregations at Christmas, during Lent and on Easter for granted. Such things have been true for a long time. They are taken as traditions of church going.

I have a record of attendance of one church before me. It shows very small attendance during July and August; starting with the second Sunday in September there is a pick-up. Christmas attendance is good. It falls a little bit during January. The attendance one Sunday makes the observer feel that there must have been a storm that day. Then, with the middle of February, there is a big increase. Easter had 360 people in the morning service. The first Sunday in June there were 110. On the second Sunday in July there were 49 present.

I have heard the hackneyed remark: "wouldn't it be wonderful if we could have the Easter congregation every Sunday." That may be a goal to aspire to but, in the meantime, there is a program which can be accomplished much easier. That is to take the spiritual energy that is available and spread it over a wider period of time.

I doubt very much if a business executive would be satisfied with a production and sales promotion which utilized his resources but part of the year. The farmer a long time ago learned that because the seed did not germinate in the winter months that he had no right to loaf during the season. We had a situation here at *Church Management* some years ago which is very closely allied to the problem of church attendance.

Our summer directory issue is now taken for granted. But it has only been published since 1938. Before that time we issued two thin, sickly looking summer numbers for July and August. They evidently were not read because our advertisers did not want to invest space in them. They were profitable neither to the publisher nor the readers. The summer season meant a loss which we were not able to stand. It required several good months in the fall to recover from the losses of the summer just as many churches require



## THE TECHNIQUES OF PRAYER

Some ministers have planned to have a series of sermons on the "The Techniques of Prayer." This card is distributed on the first Sunday. Then the items are discussed, week after week.

the offerings of September and October to pay the debts of the summer season.

After some experimentation we announced the big summer directory issue with year-around appeal. It was to be published on July first. The idea was not easy to get across. Every one was skeptical. Why publish a year book on July 1? Readers did not get the idea at first. We gave away several thousand copies the first year to produce the guaranteed circulation promised advertisers. But gradually the program was sold until the year book is an eagerly sought and read number. Each year many thousands more copies of this issue are bought than of any other one number.

Is something of this kind possible for churches? I think it is. The period following Easter is a good time to consider it. There are approximately eleven weeks between Easter 1944 and the first Sunday in July. Proper planning can make these weeks the best season of the entire church year.

Here are some suggestions which may help you.

### Planning Rather than Yielding

The observance of Lent by the non-

liturgical churches goes back but a few years. The older men in the ministry will remember when it was unusual for a Methodist, Congregational or Baptist church to observe the Lenten season. I have often wondered why our ministerial fathers failed to lay hold of such resource of spiritual idealism. With half of the Christian world observing Lent it would seem the natural thing for the other half to try to capitalize on the energy which was created. But, instead, they talked of popery and Romanism and urged that Lenten observance had no part in the life of an evangelical church. When the writer in 1915 put a Lenten program before the session of the Presbyterian church he served one of the elders who gave approval to the idea remarked: "My old father will turn over in his grave when he hears about this."

During the years since then there has been a rapid growth of the practice of Lenten observance until it is a matter of common church strategy. The result is good Lenten congregations and a season for the deepening of the religious life of the Christian. It has become so much a part of the church life that it is taken for granted. Therein lies the tragedy. People who should know better say: "It is natural for congregations to be good during Lent and Easter and it is natural for them to fall down immediately after."

My first suggestion is that certain activities which have been crowded in the Lenten season be extended to the weeks between Easter and Whitsunday (Pentecost). In 1944 Whitsunday falls on May 28. It is the anniversary of a most important day in the life of the church. If there is such a thing as a birthday for the Christian church, Whitsunday is the day.

Why shouldn't the enthusiasm of Easter be carried over to this great day? A minister has just confided to me that he was so busy during Lent that he felt he did not do justice in the training of those in his communicants' class. His answer may have been to start his communicant or confirmation class the week after Easter and receive the members into the church on Whitsunday. The reply that "we have always confirmed on Easter" is a poor argument for if one traces back the matter he will probably find that the Easter communicant class is

comparatively new in the church. But changing the date of confirmation to Whitsunday he spreads the program over a longer period of time and the result is the program of the church is sustained for weeks near the vacation season.

#### Announce a Program on Easter

It is safe to assume that every church will see large Easter congregations. That is just the time to announce the program for the weeks which will follow. The resurrection was not the end of the work of Jesus. It was merely the beginning. Easter should not be the end of the church year. It is but the beginning. Psychologically, the people who have been inspired by the Easter program should not be left dangling; there should be something definite to tie them to the church. I never could see the sense in a minister announcing that he is going to take a good vacation after Easter. If he has to take one all right but a public announcement advises his congregation that they, also, should take a vacation at that time. Most of them do.

One of the simplest programs could be a series of sermons on the weeks which followed the resurrection in the life of Jesus and the Christian church. Sermons which show the forces which made up the early church can be illuminating. If, at the same time, the church calendar can announce a week by week reading program based on the book of Acts the congregation can be brought more closely into the plans.

It is possible to build this into a real church attendance program. The American Bible Society distributes small, two-cent editions of the Book of Acts. A pledge card may be offered which asks people to agree to attend the Sunday morning services from Easter to Pentecost and to read a portion of the Book of Acts each day. A reading outline may be worked out and pasted inside the front cover of the little book. A program such as this is both inspirational and informing.

I have been interested in the plans of some ministers who intend to use our prayer card, "Ten Rules for Effective Prayer." Each of the points may be the basis of a sermon or one may prefer a shorter series, distributing the cards to give definite expression to prayer practice. The need of daily prayer is great now and its significance should continue. Incidentally I have used this card as a basis for a single talk, distributing the cards at the close of the service.

These are not the only plans possible.

There are some special days in the weeks which follow Easter which make a good basis for a church or preaching program. Some of these are in the historic church calendar; some are of more recent origin. Let's see what they are:

April 16: Young People's Sunday

May 14: Mother's Day  
Festival of the Christian Home  
Rogation Sunday  
Rural Life Sunday

May 18: Ascension Day

May 28: Whitsunday  
Memorial Sunday  
Christian Unity Sunday

June 11: Children's Day

June 18: Father's Day

June 25: Nature Sunday

Services built around these special days should be productive of good congregations. It is usually not enough to simply announce the services. Invite special groups to attend. Expect your youth organizations to support Young People's Sunday. Plan to invite all the women's organizations for Mother's Day. Procedures of this kind build the services around special group interests and a good attendance is guaranteed.

Some other days not listed can be planned. A graduate's day can be planned to welcome all graduates from the schools. A bride and groom day in June is a good time to invite all of the couples married during your pastorate. During these months there probably are, also, various fraternal days which will bring to your church local fraternal groups. Memorial Sunday can be used to play host to the patriotic organizations.

April, May and June, are pleasant months in most parts of North America. The weather and tire rationing are with the preacher in 1944. The minister who plans can carry his Easter enthusiasm into these weeks. The first and second years will be the most difficult. But consistent work can build these weeks into good church attendance ones.

This paper does not begin to exhaust the possibilities. Special series of sermons on vital themes will have pulling power. Some ministers will find it possible to ignore the suggestions for organized attendance. They can secure good attendance through good publicity on their sermons. Others will need the organizational help.

The main thing is to get people to understand that these weeks are good ones for church attendance. By all means avoid that psychological attitude which assumes that there will be a let down after Easter. That is bad for both preacher and people. Don't apologize for the post-Easter weeks. Expect good congregations; plan your

preaching to get good attendance. Then you will probably have it.

Attendance in the summer months is a different proposition. That is one reason why I do not want to include it in this paper. But next month there will be some ideas under the theme: "What is a Good Summer Program?"

#### IN GOD'S IMAGE

There is an old legend of Creation which tells how all the tiny seeds of life came up before God and he let them choose what they would like to be. One wanted fins so that he could swim the seas. Most of the surface of the world was water and he wanted to be in it. Another wanted wings, for there was even more air than water and he wanted to be in the air. A third wanted a powerful mouth and swift feet, so that he could catch and eat plenty of food. God made him a lion. One tiny seed came near being overlooked, he was so quiet. "Well, little fellow," God said, "what would you like to be?" "I don't want fins," this tiny seed said. "And I don't want wings, nor crushing weapons in my mouth, like the lion. Just let me be made in your image. Then I can make the things I need for the water and the air and the earth." So God made men in his own image. Rufus M. Jones in *New Eyes for Invisibles*; The Macmillan Company.

#### WALK WITH GOD!

Walk with God—  
At dawn's first breaking ray.  
What birds may sing or flowers flood  
the way,  
Man needs an inward strength to meet  
the day;  
Walk with God!

Walk with God—  
At noon-time's blessed hour,  
When fortune smiles with gifts of  
wealth or power,  
A humble heart must guard the  
treasured dower;  
Walk with God!

Walk with God—  
When shades of night appear.  
In pain or grief, in doubt or brooding  
fear,  
When stars are gone, a silence whispers  
clear,  
Walk with God!

Walk with God—  
And all of life shall glow,  
Morning, noon and night! And Love  
shall know  
The peace that only heaven can bestow!  
Walk with God!

Alfred Grant Walton,  
Brooklyn, New York.



# Communion Within Prison Walls

by Luther K. Hannum, Jr.\*

*A gift from a small town church made possible the communion services, described in this article, in Sing Sing, New York's great prison. It was a unique home mission work which has paid big dividends.*

"THIS is the first time in twelve long years I forgot I was in prison," so remarked an inmate after the first communion service in twenty-five years was held in the famous Sing Sing Prison, Ossining, New York. It will not easily be forgotten by many others; now holy communion is administered the first Sunday of every month.

The tenor of these services is the same as in any church where the inspiring ritual of the Methodist Church is used in its entirety and brings the presence of God preciously near to those who seek him. The chaplain as well as other ministers who assist in this service will long remember the reverent atmosphere and the many incidents which happen in such a service of consecration and dedication. One middle-aged inmate said to the chaplain after one of these services, "Believe me, chaplain, a great big burden rolled off my mind and heart yesterday in that communion service." Another inmate partaking of the communion, kneeling at the altar rail, was seen to have big tears streaming down his face and his lips moving perceptibly in prayer.

That first communion service last November is a memorial to the spirit of Jesus inside the walls where very few know the heartaches, mental strain and new hopes that are born in such a place. When the last table came only two were to be served, the chaplain paused a moment and extended an invitation to those who would care to publicly acknowledge Christ and show their desire to live for him, to come forward and kneel. Nine responded. Then with the softened strains of "Just As I Am" played, the communion continued; all through the big chapel the low hum of the hymn was discernible.

This celebration of holy communion in Sing Sing Prison was made possible through the vision, eagerness and beneficence of a church which sought to be about their Father's business and interpret for themselves the effective meaning of "I was in prison and ye visited me" and its counterpart.

Just how did this happen? Here is the story. Edgar B. Rohrbach, pastor of the Community Church (Methodist), of Mountain View, New Jersey, came to visit a young man of his congregation incarcerated in Sing Sing. The chaplain met him and they became friends. A trip through the institution convinced him of what could be done constructively and religiously for an inmate. Then came the Lenten season and he was invited to speak at a Wednesday night meeting. He was overjoyed at the response which greeted him. Another Lenten season came and this time on a Sunday night he brought along with him the president of his board of trustees, superintendent of his Sunday school, the famous Apollo Quartet of Paterson, New Jersey, and a music dealer from the latter city with a "solo vox." After the music and brief sermon something happened. The service ended ten minutes before the Catholic service in their adjoining chapel.

The men could not be taken back to their cells until all were ready to go, so the chaplain was instructed to have

some music played. The "solo vox" was pressed into service again and for ten minutes all the familiar tunes of the church were played. Then all of a sudden, the 500 men who filled the chapel could not restrain themselves any longer and they burst into song. They didn't finish the song for the time had come for them to go back to their cells, and they marched out of the service singing as they went, "When the roll is called up yonder, I'll be there."

## Communion Vessels Needed

The visiting clergyman and his party never forgot that service and sight. A few days later the chaplain received a letter saying, "If there is anything my church and I can do for you, just say so." Well, there was. For two years the chapel windows, five by fourteen feet, and six in number had been under a skilled artist's brush. They were finally completed and have been the admiration of all who viewed them even from outside the walls. This was only one of many innovations planned by the chaplain to create a worshipful atmosphere and bring the presence of God definitely near. There was also need for a communion service, and in answer to the pastor's desire to do something, the necessity was stated. Very quickly came the reply that his official board had voted unanimously to purchase a community service for Sing



Chaplain Hannum Interviews an Inmate

\*Resident Protestant Chaplain, Sing Sing Prison.

Sing Prison. The Sunday school pupils brought their extra pennies, the communion offerings were added, and with a few individual subscriptions, the service was purchased—a beautiful, expensive 280 cup service. And one Sunday morning with appropriate ceremonies in the Community Church of this little New Jersey town, the chaplain was presented with this magnificent gift by the president of the board of trustees and the Sunday school superintendent.

The impetus of the movement to create a definite religious atmosphere is still surging on. The chaplain is now engaged in raising a fund by private subscription to erect a marble altar and purchase a new pulpit and lecturn and transform the chancel of the chapel. In his effort he is warmly supported by Warden Robert J. Kirby and Hon. John A. Lyons, Commissioner of Correction of the State of New York. There is no money available through state funds for this purpose so the appeal must be made to interested individuals and organizations.

Here is a home missionary venture which has conclusively shown by records the value of reclaimed lives. Little interest is shown in the work because churches do not realize what the work involves. Long before the Army and Navy chaplains were trained for their respective posts, the prison chaplain did precisely the same type of work with even more opportunities added. However, such agencies as the Inner Mission Society and the Boards of American and Social Missions of the Lutheran Church, The Salvation Army of the Eastern Territorial Command, The American and also New York Bible Society, and some agencies of the Methodist church, have been of vital help to the chaplain in his work. Other organizations also supply religious literature. These find their way into the hands of inmates both in the population of the prison and the death house.

Who can measure the good that accrues from this vast, productive mission field? Who can be happier in the actual feeling that they have practiced Christian beneficence than these of Community Church? They have caught such a mission spirit that recently when an appeal was made for small communion sets for Army and Navy chaplains they supplied two for this consecrated service on the field of battle. And their support of mission projects of the church have greatly increased.

And Jesus said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

## Where to Apply for Denomination Approval of Chaplaincy Application\*

### If Applicant is a

Baptist (Northern)  
Christian Reformed  
Congregational Christian  
Evangelical  
Latter Day Saints  
Methodist  
Presbyterian (all branches)  
Reformed in America  
Unitarian  
United Brethren

Baptist (Southern)

Disciples of Christ

Protestant Episcopal

Roman Catholic

Lutheran (Synod of Missouri)

Lutheran (National Council)

Hebrew

### Send application to

General Commission on Army and Navy Chaplains, Woodward Building, Washington, D. C.

Rev. Alfred Carpenter, D. D., 315 Red Rock Building, Atlanta, Georgia

Rev. Carroll C. Roberts, Chaplains' Association of Disciples of Christ, Ninth and D Streets, N. E., Washington, D. C.

The Rt. Rev. H. K. Sherrill, D. D., 1 Joy Street, Boston, Massachusetts

Most Rev. J. F. O'Hara, C. S. C., D. D., Military Ordinariate, 462 Madison Avenue, New York, New York

Army and Navy Commission, 221 N. LaSalle Street, Chicago, Illinois

National Lutheran Council, 39 East 35th Street, New York, New York

Jewish Welfare Board, 220 Fifth Avenue, New York, New York

\*If your denomination is not listed above, you may send your application to the Bureau of Naval Personnel, Navy Department, Washington, D. C., and the matter will be handled by the Navy Department.

### PLODDING MAY BE NECESSARY

We were reminded in the moving-picture, *White Angel*, that at the time of the Crimean War many eagerly joined Florence Nightingale under the inspiration of a great patriotic cause. As the ship sailed into Scutari Harbor a young nurse enthusiastically effervescent, rushed up to Miss Nightingale and exclaimed: "Oh, dear Miss Nightingale, when we land don't let there be any red-tape delays; let us go straight to nursing the poor fellows!" The great nurse's disillusioning reply was: "The strongest will be wanted at the washtubs." Those who are familiar with the story of Florence Nightingale's life are thrilled not so much by her great decision—leaving home and giving up her right to comfort and ease—as by her patient, plodding endurance through the long, tedious months of washing, scrubbing, nursing, in the cold, bare barrack halls. Frank B. Fagerburg in *Is This Religion?* The Judson Press.

### THE LORD'S PRAYER

In Corning, New York, a glass company recently made the largest telescope lens in the world. It was shipped to California and put to work on a mountain top. By a system of reflecting mirrors in this new telescope the astronomers can see twice as far as the human eye has ever before penetrated. Whatever the distance—hundreds or thousands or millions of miles—the view is just a tiny peep into the vast resources of space.

The Lord's Prayer is so vast a concept of life that all of the scholarship, research and spiritual intuition we may employ will take us but a short way into the infinite wisdom of God. But you and I will be vastly richer, a hundredfold more understanding and infinitely more wise by even a glimpse into this unending mine of light, love and power. Austin Pardue in *Bold to Say*; Charles Scribner's Sons.



# Home From China

An Interview With Professor Ellis Tucker Recently Repatriated

by William H. Leach

I WAS anxious to visit with Professor Tucker to get a first hand knowledge of a Japanese concentration camp. The interview which was granted soon moved to larger channels and I had a fascinating and constructive hour with one who knows through years of experience, China and the Orient.

Ellis Tucker had taught in St. John's University, Shanghai, since 1921. He is a member of the famous Tucker family which has produced so many distinguished churchmen. His father was Beverley Dandridge Tucker, Bishop of Southern Virginia. One brother is Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church. Another is Beverley Dandridge Tucker, Jr., Bishop of the Protestant Episcopal Diocese of Ohio. A third is Augustine Tucker, Medical Missionary to China. I mention these things to give the proper background for interpreting the interview.

Like other men and women in the Orient, Professor Tucker saw the rising clouds of war and knew of the imperial ambitions of Japan. Like most of the missionaries and teachers of the church, he remained at his post. War might come; again it might not. But come or not the Christian teacher has an obligation.

The Japanese took over Shanghai the same day that they attacked Pearl Harbor. St. John's University was not disturbed. There was confusion and fear through the city. But St. John's was permitted to remain open fourteen months after the Pearl Harbor invasion before the American teachers at St. John's were taken into custody. Then the order came to prepare for the camp.

The camp was known as the Pootung Civilian Assembly. It is across the river from Shanghai. Each internee was permitted to take his own bed and two trunks of personal possessions. The movement to the camp was orderly and without violence.

More than a thousand men were incarcerated in this assembly. It was a men's camp, however; no women were there. The men were allowed to set up their beds in an old tobacco factory. It was crowded but there was space for decent living. Sanitary provisions included showers with hot water. The

men were mostly English and American with a few Dutch. It was permitted to organize itself. There were three chairmen, English, American and Dutch. These chairmen dealt with the Japanese government. Unless the individual prisoner was called for questioning, he had no direct communication with the Japanese or police.

In this camp Ellis Tucker saw none of the Japanese atrocities, reported from other areas. So much emphasis has been placed on the atrocities that this interested me.

"Is it your opinion that the reported atrocities actually took place?"

"I would not question them," he said. "The Japanese soldier when drunk with liquor or power is a hideous and cruel man. There is no question but that in instances they have killed and raped, brutally and needlessly."

"We have had reports in this country of the American flyers who bombed Tokyo being beheaded. Would your judgment be that they were?"

"Yes, I believe that they were. Japanese are cruel. They are cruel in dealing with their own people. It is natural that they would be more cruel in dealing with their enemies."

"Would you indict the entire Japanese people on the grounds of cruelty?"

"Oh, no. There are a lot of good Japanese civilians. These civilians in Shanghai protested against the incarceration of civilians in the camps. In Japan, and I am no stranger to it, one learns that the average Japanese business man is both courteous and honest. He does not take advantage of your ignorance in making change. There is enough good in the people of Japan to justify the hope of a new

state which will live at peace in the brotherhood of nations."

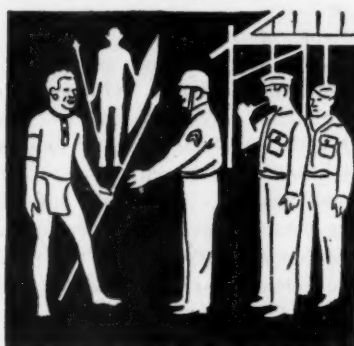
## The Camp Self Controlled

The Pootung Civilian Assembly was self governing. Food was supplied but the administration of food, health, study and recreation was left to the camp organization. There were a sufficient number of physicians among the residents to assure good health. Religious services were conducted on Sunday. An orchestra provided both the classics and modern music. The men were organized into teams for soccer and soft ball. But, perhaps more amazing than the other features was the creation of a university in the camp.

This university had an enrollment of 700 students. Courses offered were varied and interesting. No laboratory equipment was available and books were limited but the students were loyal and the teachers thorough. Among the subjects taught were history, chemistry, mathematics, navigation, economics and the languages. Very few colleges can offer the diversity in languages offered by the college in the concentration camp. Mr. Tucker says that twenty different languages were taught. They included the Japanese, three dialects of China, Siamese, Russian, Arabic, Norwegian, French, German, Italian, Greek, Latin and English.

Mr. Tucker thinks that this university may be an exception to any other educational institution in the ages of the students. The youngest man enrolled in one of his classes was 52.

The food provided by the Japanese government could be termed fair. It included bread, rice, vegetables, fish and meat. One could wish for a greater quantity and variety. Most of



**One-time  
SAVAGES IN THE SOLOMONS,  
NOW CONVERTED,  
HAVE BUILT A CHURCH  
IN MEMORY OF  
1600 AMERICAN WAR DEAD  
BURIED THERE.  
A NATIVE  
CLAD IN A LOIN CLOTH,  
CARRYING A SPEAR,  
PRESENTED THE CHURCH  
TO THE AMERICANS.**

Religious News Service

Scheel

the internees lost weight but compared with the living conditions in China at the time there was little reason for complaint.

"Was there a black market through which favored ones could get additional food?"

"Yes, there was. Coffee, cigarettes and some other items were secured in this way. Coffee, for instance, was available through the black market at approximately \$500 per pound, Chinese money, \$12.00 American money."

"Were you permitted to receive mail?"

"A very limited amount of correspondence was permitted each man. He was given each month a form for a letter to Shanghai and one for a foreign letter. The Shanghai letter was limited to one page; the foreign to twenty-five words. Mails were very slow. It took from three to six weeks for a letter to travel the two miles from Shanghai."

#### Living Conditions in China

This discussion of food and prices led to the subject of the general living conditions in China. This nation has been subject to tremendous inflation. Living costs have risen 100%; wages and incomes, on the other hand, have risen but 10%. As the result millions find it very difficult to get the food needed for physical sustenance. Eggs, a staple in the Chinese diet, give an illustration of the inflation. In normal times one dollar would buy sixty eggs. At the present time a single egg sells for \$4.50.

"Have any Chinese sufficient wealth to live in luxury in this period?"

"Yes, there are a few families of great wealth. Families in government circles have opportunities to deal in foreign money markets and may even grow wealthy at the expense of the country as a whole."

"I have recently heard reports that the Chungking government is riddled with graft. Can that be true?"

"It need startle nobody. The Chungking government has always been characterized by political graft."

"Is there any division between the government and the people?"

"Yes, there is a growing division. Christian missions have put too much emphasis on the Christians in the public life of China. The backbone of China is not in its professing Christians in high places but in the multitude of people—doctors, lawyers, teachers and others—who while they may not confess their belief in Christianity do practice Christian ethics and principles. Here is where a conflict of ideas arises between the teacher and the evangelistic missionary. The missionary lays his em-

phasis on conversion of the individual; the teacher has as his aim the moral elevation of the nation as a whole. To my mind the missionary leaders have been wrong in emphasizing the contributions of the individual Christians in high places in the Chinese government. Should a breach develop between the government and the people the whole movement may be in an embarrassing position."

#### Repatriation

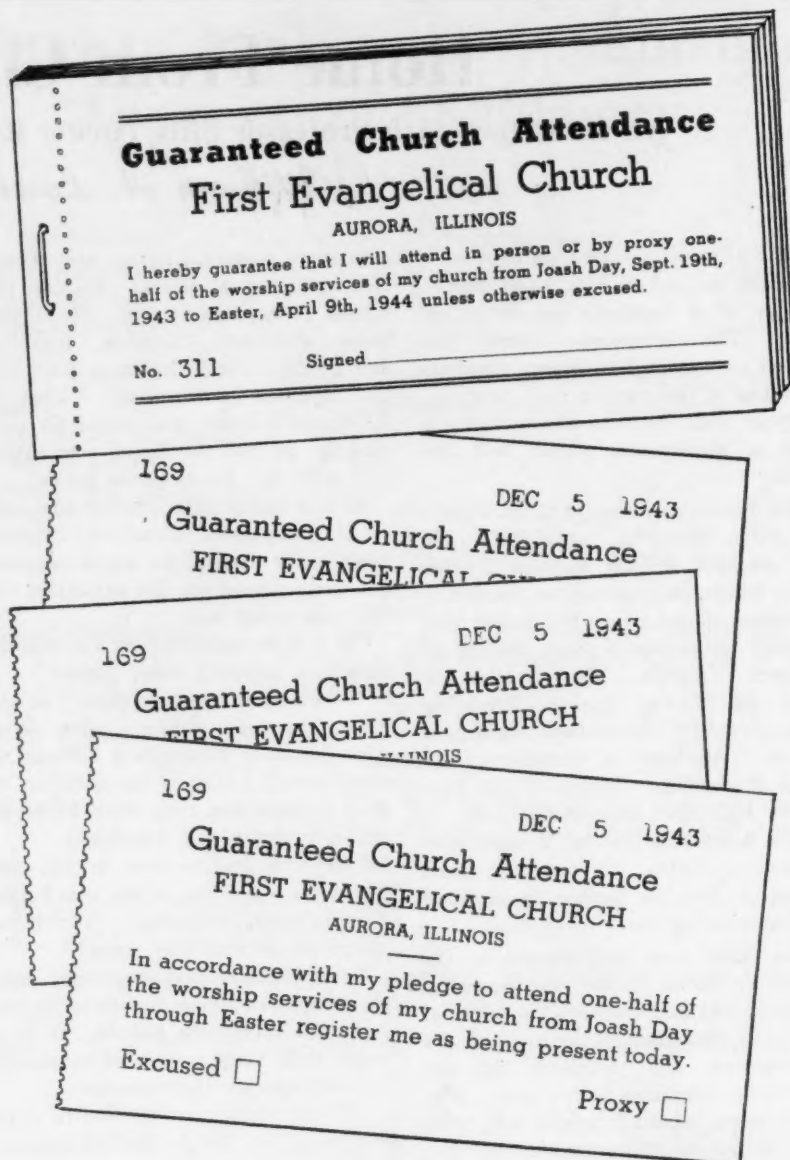
Just how does one get out of a concentration camp? Why are some selected for repatriation and others left? Mr. Tucker was able to explain this. I think that it will be interesting to our readers. Through international agreement eleven classifications are set up for prisoners. Then the persons to be released are selected by classification. Those in class one are first named, then class two, and so on. The classifications used are these.

1. Those released by government

request.

2. Women and children.
3. Those over 65.
4. Medical cases requiring attention.
5. Those whose families are in the homeland.
6. Out-port people.
7. Officials.
8. Those sent out from America by missions or business.
9. Those employed locally.
10. Do not know who was in this class.
11. Men married to alien wives, their wives and children, alien wives of Americans.

Of course, but a small percentage of men in this camp were repatriated. Mr. Tucker estimates that the total number was 150. Others have been left to carry on until such time as they, also, may be returned to the homeland for the end of the war. All may not have the emotional thrill of the Gripsholm.



(For Story See Next Page)



## Guaranteed Church Attendance\*

**B**EFORE we go any further look at the figures below. They show the gains in church attendance at the morning services of worship in the First Evangelical Church, Aurora, Illinois, of which Melvin E. Soltau is the minister.

	Sunday 1943	Corre- sponding Sunday 1942
Sept. 9	280	225
Sept. 26	265	200
Oct. 3	280	265
Oct. 10	270	185
Oct. 17	305	190
Oct. 24	300	180
Oct. 31	265	180
Nov. 7	260	200
Nov. 14	270	155
Nov. 21	280	190
Nov. 28	285	170
Dec. 5	275	195
Dec. 12	255	170
Dec. 19	230	180
Dec. 26	210	145
	1944	1943
Jan. 2	270	150

The gain in the latter months of 1943 over the preceding year is 45%. Now, are you interested to learn how this gain was made? By revivals? No. By special meetings? No. The gain was made through the use of a plan which Mr. Soltau calls "Guaranteed Church Attendance."

The plan, in brief, is this. During the summer the entire congregation was solicited to agree to attend at least one-half of the worship services from Joash Chest Sunday (third Sunday in September), through Easter. The solicitation was made through a personal call by the minister. When the people were not at home a letter went to explain the plan.

The letter which follows is the one which was used. It is a duplicated letter which would have an individual fill-in. You will notice by the letter that the church has both morning and evening services so that while there are thirty Sundays in the program there are sixty services. The pledge is one to attend one service each Sunday.

The church has 500 members. The response to the personal and mail solicitation was 87 per cent of the en-

tire membership. That was a good start.

As soon as the pledges were received the signers were sent an attractive little coupon booklet which contained thirty attendance coupons. These were both dated and numbered. The worshipper was asked to place one on the collection plate when he attended a service. If ill he could be excused and still get credit for attendance. When inconvenient for him to attend he could attend by proxy. The rules

### GUARANTEED ATTENDANCE

is being enthusiastically received by members of First Church. I regret that I could not explain this matter personally while visiting your home recently. If you had been at home I know you would have joined hundreds of others in the growing army of G A's.

### GUARANTEED ATTENDANCE

proposes that every member pledges to attend one-half of the worship services from Joash Day, September 19 to Easter, April 9, 1944. There are 60 services (morning and evening) during this period and you are asked to be present at only 30 of them. This is not asking too much, do you think? Of course there will be Sundays when you can not attend and on these occasions you may be excused and still receive credit for attending. Or you may attend by proxy giving your registration slip to another. The plan is unique and has been devised to meet the needs of our group. G A's will be feted at a testimonial dinner soon after Easter and an award will be given to each. I am reserving a plate for you at this dinner.

### GUARANTEED ATTENDANCE

is awaiting your answer. All you do now is to sign the enclosed postal card and mail it at once to me. By return mail you will receive a beautifully printed attendance booklet containing registrations for 30 Sundays. Rules will also be sent.

### GUARANTEED ATTENDANCE

will increase church attendance and bring great spiritual blessings to members of our church. I am counting on you to be a part of this great program.

Sincerely,  
Minister.

This Letter Went to All Families

were printed on the inside of the front cover. They are worth reproducing.

### Rules

1. Guaranteed attendance starts September 19, 1943, and ends April 9, 1944.
2. The signer agrees to be present at thirty of the sixty morning or evening worship services.
3. Place attendance coupons in the offering plates on the Sunday due.
4. Excuses are granted for illness, infirmity, death in the family, child care, employment or other mitigating circumstances. Indicate reason for requesting excuse on the back of the coupon.
5. No one can worship for you but that guaranteed attendance be maintained you may receive credit by giving your coupon to another, not a guaranteed attender, and indicate this by checking in the box marked Proxy.
6. A bonus service will be announced every five weeks at which delinquent attenders may be reinstated.
7. Compliance with the rules entitles one to an award.

When the coupons are received at the church offices they are checked and the signers given credit for attendance. Absentees are noted and they received attention from the pastor. Usually, a card reminding them of the absence is sufficient to bring them back the next Sunday.

Once each month each signer receives a report of his attendance to date. Those who have not missed a Sunday are commended. Those who have not perfect attendance simply have their attention called to the matter. To show how seriously the people take the pledge a tabulation at the end of sixteen weeks showed the following:

- 176 have perfect attendance
- 46 have missed one Sunday
- 15 have missed two Sundays
- 15 have missed three Sundays
- 8 have missed four Sundays
- 5 have missed five Sundays
- 31 have missed more than five Sundays.

Members who have missed some of the Sundays will be given the opportunity to make up their attendance before being noted as "delinquent." A dinner is planned for a convenient date after Easter when those with a perfect attendance will be guests of the church.

Now just what does this guarantee? It means that the minister can count on a good attendance at the worship services despite of storms. It means that you can safely predict how many you will have at a service. For instance, Mr. Soltau had a guest preacher on one Sunday. In advance he guaranteed him that he would have 275 persons present. Actually there were 280.

Just what is the motivating appeal in the plan? Mr. Soltau suggests sev-

\*A later report from the church shows that through the second Sunday in March the church attendance was forty-five per cent above that of the previous year. It has proven so effective that the Illinois Conference of the Evangelical Church has adopted it as a project for all of its churches beginning next autumn, the centennial year.

## GUARANTEED CHURCH ATTENDANCE

### First Evangelical Church

Aurora, Illinois

The records show that after twelve weeks of Guaranteed Church Attendance you have a perfect report card. Allow me to congratulate you and encourage you to keep up this fine achievement.

Rev. M. E. Soltau.

### THIRD MONTHLY REPORT CARD

eral possibilities. First it is a clincher to the desire which most normal Christians have to be loyal in church attendance. This makes the desire an actual pledge which they will honor. Then, also, it gives them a thrill not experienced in some instances for

many years to have a report on attendance. Psychologically they revert to their school days. Others may be moved by the desire of recognition. Certainly, none of these are base motives. And according to the figures they do get results.

## Number the People

by C. C. Meeden\*

DAVID committed a grievous sin in accurately numbering the people with the result that 70,000 from Dan to Beersheba died of a pestilence. Today a greater sin is committed in not numbering the people accurately. Halford E. Luccock calls Ananias not only the "patron saint of liars" but also the patron saint of "double entry bookkeepers." The Church has had a great many successors to Ananias.

Perhaps not so much in regard to stewardship but especially regarding impressions concerning church membership and church attendance. Too many among the laity and clergy as well follow the example of the proverbial minister who remarked that he had two church membership lists—one for his own use and "one for braggin' purposes." The policy of a church clerk or pastor reporting for publicity in the denominational annual a long list of inactive members is not uncommon. Almost invariably these lists include the names of persons whose whereabouts are unknown to a single soul in the church. An investigation in one church following "Roll Call Sunday" showed that a number of the members which the church had reported annually had long since passed on.

In regard to attendance, estimated figures are dangerous. Perhaps it is true that "figures do not lie" but estimated figures, as they relate to the church, almost invariably do. Some months ago a person reported enthusiastically "we have five hundred com-

ing to our mid-week meeting." Being anxious to know the secret of such a response I decided to visit that church at my first opportunity. When the opportunity came, I called the secretary of this church to inquire about the time of service. To my surprise she said that they had not been having mid-week services for months. Later, in talking with an official of this church he told me the woman was right. There were five hundred present, one night—it was when the church had a special drive during Holy Week! A representative of another church reported that their prayer meeting room was "jammed." When asked the seating capacity the reply was, "between three and four hundred." A visitor at that church discovered that the "jam" numbered fifty-nine! I once heard a chapel speaker introduced as "the man who has one thousand at prayer meeting." I had always dreamed of that kind of prayer meeting. As a visitor, I went early one night to get a seat. The attendance was one hundred twenty-nine! One of the officers of the church mentioned that the attendance that night was "a little bit off."

A careful record of attendance upon each worship service will enable a church and its leadership to know that "things are not what they seem." When I entered the ministry twelve years ago I adopted the habit of having the head usher or some other responsible person actually make a count of the number at each service and then have printed in each week's church bulletin the number in attendance at each of

the services the preceding week. This kind of policy prevents enthusiastic church members from being "exalted above measure" and it prevents any occasion for boasting or dishonesty on the part of the minister. The average attendance for the various services at the end of the year makes a congregation take a still more realistic view of things since the average includes all of the "lean" Sundays when most of the members, because of their absence, were not aware of how few did attend.

The policy of keeping a record of actual attendance at all of the services of the church has many advantages. First of all there is no greater stimulus to better attendance. If only a few people attend the services, the smallness of the number makes the congregation to feel that something must be done about it. If the attendance records show there is a growing interest it is always an incentive to greater interest and growth. Again, average attendance records for a single year mean relatively little, but over a period of five or ten years they tell a significant story and become of tremendous value. A careful analysis of the factors that caused a fluctuation of attendance can enable a minister and the church officers to stop leaks, strengthen weak places and plan intelligently for the future. Many a church that has had to change its location, its type of ministry or its leadership might have acted much more wisely and have made more timely decisions had they had available attendance records covering the years by which to be guided. Finally, bulletins bearing the weekly attendance at all of the services are kept in the archives of the church by the clerk and as such, are of great historical value.

There are some who argue that we should not be interested in counting noses. But most ministers and church officials are very willing to count all of the noses when it comes to reporting in the year book. Why couldn't there be a crusade for the reporting of attendance records for the various denominational annuals. It would make interesting reading and it would provide a much more accurate cross-section of the actual conditions in the churches.

### THE Princeton Institute of Theology

JULY 10-20, 1944

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For Details Address: J. Christy Wilson, Princeton Theological Seminary, Princeton, N.J.

\*Minister, Temple Baptist Church, Baltimore, Maryland.



# Totalitarian Christianity

by Frank H. Ballard of London

*The argument in this article is not for a dictatorial church but absolute obedience to God the Father and Jesus Christ, his Son.*

THE adjective is familiar to us all, but in recent years it has been applied more often, not to Christianity, but to the state. The totalitarian state is one that exercises authority over the whole of life, and demands absolute obedience from every individual and every organization. "The state," says one who has helped to popularize this view, "is God, and in this world, should be ubiquitous and omnipotent." There was a time when men were urged to listen to the voice of conscience, and told that they would know the difference between good and evil. Now they are urged to listen to the voice of the state, it will tell them what to think and what to do. There is no longer any place for individual judgment, the will of the state in the person of a dictator is supreme.

This attitude is much more prevalent in the continent of Europe than in our island home. But it is by no means unknown here. British philosophers, notably Thomas Hobbes, have taught it, and British statesmen have occasionally tried to enforce it. In times of danger, and especially when anarchy threatens to disturb our peace, it commends itself to the popular mind, but always it leads to a slave mentality, and a weakening of character.

We have been protesting against it ever since it began to flourish in European countries, but while not theoretically accepted, in practice we submit to it. One of the most marked features in our own country is the decline of personal liberty, and the growth of state control. One of our younger scientists has declared that "the economic organization of the world is going totalitarian and nothing can stop it." He adds that "freedom is a very troublesome concept for the scientist to discuss, because he is not convinced that in the last analysis there is such a thing."

My subject, however, is not political or economic, but religious totalitarianism. And I must explain at once that by totalitarian Christianity I do not mean a dictatorial church. The world has suffered long, and more than enough, from religion of that type. One has no hesitation in saying that Jesus Christ was dead against it. It is

enough to recall one of his sayings, that ironical saying about the kings of the Gentiles who exercise lordship, and are called benefactors, but he adds, "Ye shall not be so." The whole spirit of the New Testament is against a dominating attitude, it even goes so far as this, "Neither be ye called masters, for one is your Master, even Christ, and he that is greatest among you shall be your servant."

Yet even in the realm of the spirit we have not only claimed leadership, but invested ourselves with all sorts of power and authority over our fellows.

The most notable, though by no means the solitary instance, is the Bishop of Rome, who is declared to be infallible and supreme, Christ's vicar upon earth, with absolute power, not only for this life, but for the life to come. The Roman Church has changed enormously as the centuries have passed, its thunders and anathemas are by no means as alarming as once they were, but it is still the supreme form of spiritual dictatorship.

Protestants have sometimes made the same kind of mistake, though on a smaller scale. But there have always been those who have protested, not because they personally did not want to submit, but because it is a radical departure from apostolic Christianity.

Dean Matthews put it neatly when he remarked: "What St. Paul would have thought of dictators in shirts may be doubtful—perhaps he would have regarded them as relatively respectable representatives of the evil world but there can be no doubt what he would have thought of dictators in cassocks." We protest because here more than in secular government, "it belittles human dignity and sacrifices our liberty." Yet even as we protest we may fall into temptation.

I will not say whether John Calvin, and the council set up by him to enforce penalties on laxity of conduct and belief, were guilty of it or not—let us leave that for the historians to guess at—but the charge has been made many times, and continues to be made. What I do know is that many who have listened with approval to sermons on the lordship of Jesus Christ and the brotherhood of man, have lived as petty

tyrants in their homes and places of business. The instinct to domineer is very strong in some breasts. Let me make it perfectly clear that by totalitarian Christianity I do not mean anything like that.

## New Testament Totalitarianism

When, however, we have ruled out all that, there remains the New Testament kind of totalitarianism. Christianity does make absolute demands. It is not the greatest thing about the Christian gospel. The greatest thing is what it offers—the forgiveness and peace and power it gives. But out of the offer springs the most exacting demands.

Consider what Christ says about discipleship, that if men would follow him, they must be ready to surrender everything for his sake, even family ties if family ties become a hindrance. And that if a man puts his hand to the plough and then looks back, he is unfit for the kingdom of heaven. He acknowledges that there are other loyalties—they must for example render unto Caesar the things that are Caesar's, but the supreme loyalty is to him, and to God through him. And whatever else the disciples misunderstood, they made no mistake here, as all the rest of the New Testament, and the history of the early church makes clear. They acknowledged the authority of the state, but above it was another authority, the only totalitarian authority, the authority of God.

The acceptance of this would mean a radical revision of many popular ideas. There are multitudes of people, inside and outside the church, who think of religion as a mere "extra," or at most a department of life. Some folk are religious just as others are musical. It may be a good thing to have. It is good to have a taste for poetry or art, but it makes no vital difference.

There are others to whom religion is just a form. It may be a ritual form—the saying of prayers, church attendance and all that. It may be a moral form—paying one's way and maintaining irreproachable conduct. It may be a creedal form—believing the right things, and professing the classic confessions. Far be it from me to disparage any of them, but they are not totalitarian Christianity.

Totalitarian Christianity is all of them and much more. It is life itself.

(Turn to page 26)



Marcus Holds His Son to Jesus for Healing  
—From "The Last Days of Pompeii"

● From the wealth of pictures offered in 16 mm. motion picture film by the Manse Library of Cincinnati, we have selected these few scenes.



There Is an Excellent Lesson in "The Streets of New York"

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At Right: Scene From "Tomboy"



Basil Rathbone as Pilate, "The Last Days of Pompeii"



At Right: Scene From "Son of the Navy," an Excellent Comedy



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## The Village Pulpit

by C. R. McBride

*Mr. McBride, the minister of the Community Baptist Church, Honey Creek, Wisconsin, shares with us his reverie as he stands in his empty church. Thousands of our readers can enter into his experience.*

ON a recent Sunday afternoon, our services for the day over, I went back to the church and quietly entered the sanctuary. I made my way to the pulpit and looked out over the orderly rows of pews, that a few hours before had been filled with worshippers. As I stood in meditation these words came to mind, "This is the village pulpit. It is from this place that a country village is led in its most serious thinking. What a responsibility there rests upon the man who dares to stand here and speak. By his words the destiny of this village is determined."

The village pulpit is not something new and untried in our community. For more than one hundred years it has stood on this very same spot. It was first sheltered under a frame building

which was heated by two great wood burning stoves. This structure gave way in time to a brick building which later burned, and was replaced by the present modern structure.



C. R. McBride

Wars and depressions have not silenced the village pulpit. In its years it has seen young men leave the village to fight in four of the great wars of our nation—from the bloody Civil War to the present global conflict.

There have been times when prosperity flowed through the village like a never ending stream—only to be suddenly dried up by a financial drought that sent corn down to eight cents a bushel and milk to a comparative level.

The original settlers have gone to their rewards, and most of their children have left the village. On the Sunday referred to above an announcement was made from the pulpit of a farewell party for a family that was moving to a distant community. And that family had lived here since 1840. Babies have been born, nurtured through childhood and adolescence, and then, off to the cities! But the village pulpit stays on, making its contribution.

All manner of men (well, almost all manner) have stood behind this sacred desk. One man spoke from this pulpit for twenty-six years. And another remained for only a few months before he moved to what looked like greener pastures. Each speaker has colored his message with his own personality. There have been differences

of opinion on numerous subjects. Religious and social controversies have waxed hot and loud at times as the anti-slavery, anti-masonic and prohibition movements have come and gone. Feelings have run high, tempers have been short, and words have been spoken that should have been left unsaid. But the village pulpit stands.

Changes have also taken place in the social life of the people. From traveling on foot they have become familiar with the airplane. From plowing with slow-plodding oxen and faithful horses they have taken to the rapidly moving tractor with its tools. From listening to a concert or a lyceum speaker at the hall on wintry evenings they have taken to the radio, and the cinema in a nearby town.

On all the avenues of life changes have come, and doubtless will continue to come so long as time shall last—but the village pulpit, it stands.

Why has the village pulpit stood through wars, prosperity, hardtimes, shifting populations and changing methods? Why is it, alone of all things, unchanged? There must be some reason, and as I reflected upon it there came three pertinent suggestions to mind.

The message of the village pulpit has been based upon three things and these three things are of the very essence of eternity.

The message of the village pulpit has been based upon life. The men who have stood here have been men of flesh and blood and bone. They have not been angels. These men of the pulpit have associated and lived with their people. They have rejoiced with them in their joys, and wept sincere tears with them in their sorrows. They have known the meaning at first hand of life and death; of sorrow and rejoicing; of prosperity and famine.

Proudly the people have shown me a broken down bicycle that one elder rode as he made his pastoral calls. They have drawn out of storage trinkets he made in his workshop and gave to the couples he married. Another pastor was here but a few months when both of the church's buildings burned to the ground. The next day he appeared in overalls and began to clear away the debris. He stayed at the job until both buildings were replaced. When he, preaching at the school house, lifted his hands in prayer, the people were aware of the callouses made by honest unselfish toil. It was a benediction to them. And later when word came of the death of this man of

(Turn to next page)

## Churches and Postwar Building

### You Can Help Us Gather Information

VARIOUS estimates have been placed on the amount of postwar construction planned by churches. Even the most conservative estimates give astounding figures. We want to aid the picture by presenting each month some of the definite projects which are planned.

Perhaps you can help us. If your church, or a church you know, plans postwar construction send us the information. We want:

1. The name of the church, its location.
2. The name of the minister.
3. Type of construction planned (new edifice, reconstruction, educational building, parsonage, etc.).
4. Estimated cost.
5. Amount now in hand.
6. Architect if engaged.

In appreciation for the information we will send the reader sending us first authentic information of each project one of our Calling Lists, including the Kamket binder and fifty family information cards.

In the meantime here are some projects which have been brought to our attention:

Vance Memorial Presbyterian Church, Wheeling, West Virginia. John Arthur Visser, minister. New construction estimated at \$400,000 planned.

Asbury-First Methodist, Rochester, New York. Weldon Crossland, minister. New building on new site. Probable cost, \$800,000. Wenner & Fink, Philadelphia, architects. E. M. Conover, consultant.

Christ Episcopal Church, Myers Park, Charlotte, North Carolina. New building on new site. Estimated cost, \$125,000. Wenner & Fink, Philadelphia, architects.

First Evangelical & Reformed Church, Chambersburg, Pennsylvania. Carroll S. Klug, minister. Reconstruction of educational building. Estimated cost, \$40,000.

First Union Congregational Church, Quincy, Illinois. Herman F. Reissig, minister. Front of the church (interior) to be reconstructed.

St. Paul's Episcopal Church, Beloit, Wisconsin. William Oliver Johnson, minister. New Guild Hall planned.

First Presbyterian Church, Raeford, North Carolina. Harry K. Holland, minister. Rebuilding after fire. Estimated cost, \$60,000. Wenner & Fink,

Philadelphia, architects.

Union Congregational Church, Wau-pun, Wisconsin. Leo L. Duerson, minister. New building. Estimated cost, \$75,000.

Highland Park Presbyterian Church, Denver, Colorado. Elmer J. Larson, minister. Plans a complete new church and educational building. Auditorium to seat 500. A memorial tower with sound equipment. Dudley Tyler Smith, architect.

Ravenswood Presbyterian Church, Chicago, Illinois. Rev. Clarence N. Wright. Interior reconstruction to cost approximately \$100,000. Campaign now in progress.

### Never Close a Church

There have been trustees and sometimes deacons who have held erroneous ideas about economy. They close the building in the summer and perhaps get along without a pastor for no other reason than a method of saving money! It doesn't save anything as a matter of fact. Someone who had made wise and careful observations of such things wrote, "There is a visible deterioration of the condition of the property, broken windows, doors that squeak on their hinges, a musty odor inside the door, and a general rundown appearance inside and outside. It tends to weaken the moral and spiritual fiber in the life of the community. The Sunday School is poorly attended, if held. Every society takes a rest except the Ladies' Aid Society. Irregularity breeds indifference. In the end it proves to be the most costly thing the church ever did."

### Starless Members

One pastor made a list of all the members and placed it in the vestibule. After the name of each member who is doing something worthwhile in the church he placed a star. He said he did this to show how few members were at work! The cure for this zero condition is to become a star member and that can be done by individual effort.

### Go Half Way

One pastor made a request on his bulletin like this. "I wish to get acquainted with all who worship here. Won't you please introduce yourself at the close of the service?" This announcement does away with the word "stranger" and it emphasizes the helpfulness of self-introduction. A good way to get acquainted.



### The Village Pulpit

(From page 23)

God there was deep mourning in the church.

These men interpreted life well because they were a part on the ongoing stream of life. They did not speak from the secure shelter of a monastery, far removed from the hazards of life. They were out in the stream battling the current—and from that place they spoke. It was also written of David, "All Israel and Judah loved David because he went out and came in before them."

The village pulpit has supported upon its broad top all these many years the Book. Not any book, but the Book. Reverently, the speaker in the village pulpit has opened the Bible and read to the people from it. Conscientiously he has interpreted its message and they have felt an irresistible and upward pull at their hearts as he spoke. They have gone from its presence cleansed of evil thoughts, with holy purposes burning in their hearts. They have gone forth free of burdens which wearied them.

These men of the village pulpit and their congregations, have walked in the footsteps of some of the really great men of the church. They have believed in religious liberty for themselves and for others. For one hundred and three years this village pulpit has stood here as the symbol of Religious Liberty. No voice speaking from it has ever been hushed by governmental power or decree. Each voice has spoken as its owner believed God would have him speak.

The village pulpit stands, a symbol of life, freedom and eternity, amidst the onrushing current of events. It stands to guide men in the ways of life—to encourage them when they are discouraged—to lift them up when they have fallen. It stands, a mighty bulwark against paganism, the protector of the weak, the light in a dark place.

I stepped softly from behind its desk and made my way out into the late afternoon sunshine, determined that as an unworthy one in the grand procession of men who have stood and spoken here I would be more careful of what I said when next I spoke. I then and there purposed in my heart that I would live more widely, study more thoughtfully the book, and be more diligent in my practice of religious freedom.

A new grate for fireplaces has a shaking mechanism to remove ashes and is lined with a refractory.

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Additional hospital expenses for major operation—up to	25.00

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C. M. 4-41

## Totalitarian Christianity

(From page 21)

It is the response of the whole man to the Being of God, and the binding of all men into a perfect unity. Some things called religion may rightly be termed "the opium of the people." You can never use a phrase like that about totalitarian Christianity.

Is our religion like that? I will tell you how we may test the religion we have.

We must begin by asking, "Am I living in absolute dependence upon God?" With so many of us religion is a little thing because God is not the center of life for us. We are rather shocked when people proclaim themselves atheists. It seems hardly decent when others profess themselves to be agnostics. But is it decent to affirm the Being of God and then to live as though he did not exist? And there are many of us who make a Christian profession who do that.

That is why we are so panicky in crises, so elated by good news, and so unnecessarily depressed by bad. We Christians think ourselves superior to those who believe in other religions, because we are confident of the superiority of the Christian faith to all other faiths. But I will find a good scholar, and a convinced Christian declaring that "in a sense Islam surpasses all religions in the degree to which it faces men with the reality of God and the supernatural."

There is not of course any real comparison between Mohammed and Christ. The more there is known of the one the more apologies you must make for him. The more there is known of the other the more you are constrained to worship him. But I read this about the Arabian prophet that "when he and Abu Bekr were lying concealed in a cave, and heard the angry voices of their pursuers coming closer and closer, his brave and steadfast companion whispered, 'What shall we do? We are but two against so many.' Mohammed whispered back, 'Not so, we are three, God is with us.'" You must not speak condescendingly of a man like that.

### Absolute Obedience to Jesus Christ

The second question we must ask ourselves is this, "Do I render absolute obedience to Jesus Christ?" We are not fond of that word "obedience." I know why we hesitate to use it, and I appreciate the reason. We do not want a servile submission from our children. We do not want to give to our country sullen acquiescence to its demands. We are sure Christ does not wish a crushed and unquestioning mind. But

# - THE CHURCH LAWYER -

## Pastor's Authority in Temporal Affairs

by Arthur L. H. Street

THE scope of a clergyman's agency for the society whose pastor he is varies somewhat according to differing denominational by-laws, etc. But, generally, there is a clear-cut boundary line between matters as to which he has a right to speak for the society and those matters as to which he has no such right.

Very commonly, the management of church property is vested in a board of trustees, of which the minister may or may not be a member. In such cases, his authority in the church's business affairs is limited to such as he derives under delegation by the board.

Under a by-law vesting general management of a church's property in a board of trustees, it was decided by the Massachusetts Supreme Judicial Court that the pastor, although chair-

man of the board, was without authority to contract for repairs upon the church building, without the assent of a majority of the members of the board. (C. A. Dodge Company vs. Western Avenue Tabernacle Baptist Church, 247 Mass. 730, 142 N. E. 64.)

But it is a well-settled principle of law that ratification express or implied, of what has been done by one purporting to act as an agent, is the equivalent of previous authority. So, in a Rhode Island case, it was decided that a church corporation could not deny its liability on notes given by its pastor in its name for money borrowed for its benefit, where its governing authorities knew what was being done and used the borrowed funds for church purposes. (Martin vs. St. Aloysius Church, 38 R. I. 39, 95 Atl. 768.)

let us not imagine that there is no place in life for obedience.

If you don't obey the forces of nature they will break you. If you do not obey the laws of health you will have to learn the cost in your own body. And don't let us imagine because Christ is so patient with us that therefore we can pick and choose, obeying when it pleases us, and going our own way when that pleases us.

There has been too much of this irresponsible individualism in democratic countries and Free Churches. We shall have to learn again that races which are free to be ruled will forfeit the right to self-rule. We read in the Book of Judges of a turbulent time when "there was no king in Israel: every man did that which was right in his own eyes." It might be a great tribute, meaning that every man had an informed and an educated conscience, and dared to do the duty he knew. Actually it means a people who had thrown off all restraint, and went where fancy and lust led them. If there is to be any order in the world there must be

obedience. Totalitarian Christianity demands absolute obedience to Jesus Christ.

All the great Christians have been totalitarian Christians. St. Francis was when, having read the commission of Christ to his disciples, he put away his gay clothes, and contented himself with a coarse warm habit and a rope girdle. John Wesley was when he took the world for his parish and bent all his talents to a single end. Kagawa was when he gave up everything and went and shared the squalor of a slum.

Did you ever read the tribute Winston Churchill paid to Sir Arthur Wilson, one of the heroes of the last war? How he wanted nothing, feared nothing—absolutely nothing. How he was equally keen, equally content whether he was commanding the British fleet or repairing an old motor car? One did one's duty as well as one possibly could, be it great or small. Naturally one deserved no reward. . . . Orders were orders whether they terminated an officer's professional career, or led him on to fame. . . . He would snap his



teeth and smile to all complaints, and to sentiment and emotion in every form.

Isn't that grand? And if one can do that for the nation why should not one do still more for Christ? Why should one not go on and on till all going days are done, pressing toward the mark "for the prize of the high calling of God in Christ Jesus"?

### PARAFACTS

From "Chemical Digest"

A new additive for lubricating oils combines detergent properties which keep the lubricated surfaces of automotive engines cleaner and antioxidant properties which minimize gumming of the oil.

\* \* \*

Synthetic resins are now supplied to life boats to freshen seawater for drinking. A pound of resin freshens four to six pints of water.

\* \* \*

Nylon resin will be used to make post war slide fasteners because of its high resistance for laundering.

\* \* \*

Penicillin must be concentrated about 20,000 fold to obtain the pure drug from the broth on which the mold producing it grows.

\* \* \*

Yeasts having high nutritive value and meat-like flavor have been developed as possible human foods.

\* \* \*

Tantalum, a relatively rare metal characterized by extreme resistance to corrosion, is proving invaluable to surgeons in repairing bones, especially the skull, and in joining together nerves that have been severed.

\* \* \*

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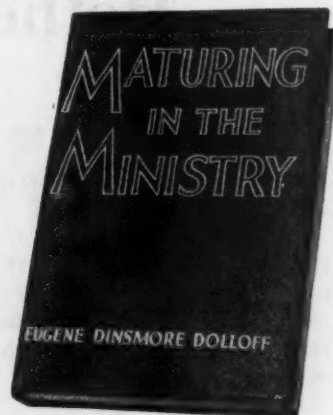
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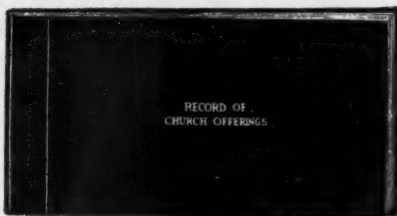
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# Mother and Daughter Programs

Some Ideas to Help in Planning Programs

by Mrs. Arnold F. Keller\*

## A SHIP PARTY

The invitations and posters are easily and attractively made by cutting sail boats out of gay colored construction paper with sails of white. The time and place of the meeting may be written on the sail.

Decorations for the supper may follow the same motive using small chromium sailboats on glass reflectors for center pieces.

A very interesting program in the missionary spirit may be worked out by having various speakers talk about the ships that have played an important role in the religious life of our people. The Susan Constant, which carried some of the first colonists from England to Jamestown; the Mayflower, which carried our Pilgrim fathers, etc.

Sailing on Famous Missionary Ships (a program arranged by Mrs. E. C. Cronk and published for 5c by the Women's Missionary Society of the United Lutheran Church, Philadelphia, Pa.) will be helpful.

If you chose, you may play upon the word SHIP, and have the speakers talk about the Ships that Sail Through A Girl's Life such as friendship, courtship, mother and daughter relationship, etc.

The toastmistress may be the captain of the ship, those participating in the program, mates, etc. The waitresses may dress in sailor togs or perhaps the boys will come in and serve in the conventional sailor middy and round hat.

Consult some of the boys who have been in the Navy and get the parlance.

## A RAGGEDY ANN PARTY

If your group includes small children as well as the older daughters nothing will prove more popular than a "Raggedy Ann" night.

The dolls from the Raggedy Ann family can be used for decorations. All the children have them and will enjoy bringing them to supper. Crepe paper dolls about eight inches tall may be made and used on the table, and the large rag dolls may decorate the window sills and corners.

Those taking part in the program should be dressed in costume. Beloved Belinda the old mammy doll, can



give the toast to the daughters. Raggedy Ann herself may toast the mothers. Frederika the Dutch doll should dance or sing. Marcella, of course, will be the toastmistress. Wooden Willie, who is rather a clown, will add to the fun by just "being silly."

Victor Records have a series of Raggedy Ann songs that tell the whole story. Borrow a good reproducing machine and play these several times during the supper. If you play them a few times (and all the children want them over and over again) you will soon be able to sing along with the soloist, and your program will be quite complete.

\* \* \*

## THE LIFE OF A GIRL

This program is especially good where the group is very large and hard to entertain except with a formal program.

A life-sized frame in which the seventeen pictures of this story are shown should be in the center of the stage. A reader tells the story as the pictures appear one after the other. It will be more effective if the frame is in the form of a photograph album and the reader opens and closes the book as she reads:

Life's a tale unfolding slow  
What's coming next we never know.

'Tis like a book  
Which page by page  
Goes on and on  
Until old age

Creeps up and ends our brief account.

But every page's a chapter sweet  
All summing up to make complete  
A story true  
Of joys and tears,  
Of glad gay days  
Throughout the years  
Until the end—the best is reached.

(First picture of small girl playing with toys.)

A little child on page one we see  
Carefree, playful and happy is she.  
Her world is small,  
She has no doubt  
For her Mother's love is all about.

(Second picture shows a girl of six waving as she starts off to school.)

BUT—

The world grows larger  
And the child one day  
Calls, "Good-bye, Mother"  
And she's away—to school.

(Third picture shows a small group of scouts of girl reserves.)

Adventures real begin right here  
She makes new friends, whom she holds dear,

'Tis not enough, her family now  
Other groups must show her how

To grow!  
To live!  
To serve!  
To be

"The four square girl"—a joy to see!

Then soon the 'teen age Miss is she  
A most perplexing age to be.

For problems many—  
Decisions galore—

Complicate her growing, more and more.

But close by her side is Mother, dear  
Easing her heartaches and drying each tear.

She goes out for sports and games to grow physically.

(Fourth—Girl with tennis racket.)

She unites with the church and grows spiritually.

(Fifth—Serious pose with church book.)

Days at school and evenings with books develop her mentally.

(Sixth—Seated at desk with books.)

And what a butterfly she is in her first party dress as she develops socially.

(Seventh—Long party dress.)

\*Mrs. Keller's husband is minister of Church of the Redeemer (Lutheran), Utica, New York.



Then comes years of study—away from home  
When every girl is on her own.  
There's history and math—and many a date  
And then—the sweet girl graduate.

(Eighth—Girl in cap and gown with diploma.)

The path then leads her on life's highway  
And the world's hard-knocks, from day to day  
Recall the lessons at Mother's knee,  
As she strives her Mother's ideal to be.

So in the affairs of the day she serves as:  
A business girl

(Ninth picture.)

A nurse

(Tenth picture.)

or Teaching in the class room.

(Eleventh picture.)

It's the old, old story—but ever new  
When he plights to her, his love so true.

(Twelfth—Girl looking at her engagement ring.)

Her wedding day the next will be  
And a beautiful, happy bride is she.  
Then pledging truly, with all her heart  
She solemnly vows, "Till death us do part."

(Thirteenth—Bridal outfit.)

Soon to follow her wedding Day  
Will come the hour when she goes away.

Another hearth—  
Another home—  
A happy bride—  
A loving groom—

Start a new journey down life's old way.

(Fourteenth—Young mother and baby.)

No day with this can ever compare  
When a Mother clasps her babe, so fair  
Close to her heart;

And she seems to say  
"All else is trivial on this day  
Except my duty to this wee young life,  
I'm now a MOTHER, as well as a wife."

Not one little girl in any home,  
Makes a family quite complete.

Another sister,  
A brother, too,  
Either or both  
Will surely do.

(Fifteenth—A family group, mother and four daughters.)

BUT—

Could any picture thrill you more,  
Than a Mother with her daughters  
FOUR?

The last days are truly the very best  
For cares and worries give way to rest.  
And grandmother leafs the album old  
And marvels at the stories told.

(Turn to next page)

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## Mother and Daughter Programs

(From page 29)

(Sixteenth—An older woman looking at an album.)

But Grandmother's life is really not done

For over and over, one by one  
She re-lives life's story  
With her grand-child dear,  
And her heart rejoices,  
When she can hear  
This little girl  
Tell in accents NEW  
The many things SHE is going to do.

(Seventeenth—Same as sixteenth except that a young girl is seated at her knee.)

All your meetings will be more successful if you chose a theme and carry it out in decorations, refreshments and program.

Try "An Aeroplane Party," "A Jig-Saw Supper," "A Mother Goose Night," or if your group is small nothing will be jollier than "A Circus."

The decorations for the circus can be made by strips of crepe paper on the bare wall spaces marking cages. Large fierce looking tigers and lions, cut from paper can peer out at you. The girls will be glad to do some of the tumbling acts they learn in the physical education classes at school. Clowns will delight you with their antics. If you do not have a supper, venders may peddle "hot dogs" and "pink lemonade." Don't forget peanuts. Play a few peanut games and then indulge in this circus food.

### OTHER PROJECTS

Do more than have a good time together this Mother's Day. Organize a chorus of girls and their mothers. Sing at the church services on Mother's Day.

Invite group of motherless girls from some orphanage to a special supper, where each mother and daughter adopts one of the girls into her family for the night.

Have a "grandmother afternoon." Take your own grandmother and go to the nearest old ladies home and serve tea and present a musical program.

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# Biographical Sermon for April

A Life of Devoted Stewardship—John D. Rockefeller

by Thomas H. Warner

*If riches increase, set not your heart upon them.—Psalm 62:10.*

**JOHN DAVISON ROCKEFELLER** was born at Richford, New York, on July 8, 1839. He died in 1937. At the age of fourteen he moved with his parents to Cleveland, where he received a public school education.

Rockefeller became a clerk in a commission house, and at the age of nineteen a partner. In 1860 the firm engaged in the oil business. Seven years later it began operating a large refinery which eventually developed into the Standard Oil Company.

The operations of Standard Oil, of which Rockefeller was head and brains, was sharply criticized because it destroyed all competitors who would not enter the trust. It was dissolved by the courts in 1911.

Rockefeller became the richest man in the world. He is reported to have said that the greatest regret of his life was that he did not go in for farming instead of for oil. His benefactions exceeded \$300,000,000.

"If you would be rich, save your money," said Rockefeller to his Sunday school class. "It will not be long, judging from your appearance, until you have quit your school and gone forth into the world to follow some life occupation. You will work and in return receive a certain amount of money. Now, what will you do with that money? Take my advice and pay your mother part of the money for board, and use your judgment about the rest. You will probably want to buy many nice things. If they are necessary all right, but it is your duty not to squander it, but to save it. Don't forget your mother, and also don't forget to do what you can for your church, the orphans, for helpless people, and for charity generally."

"Save your pennies," was the advice given by Rockefeller to a group of school teachers to whom he was giving a sleigh ride about his estate. One of them said, as she alighted from the sleigh, "Just think, Mr. Rockefeller, you have this large estate, with three houses to live in, while we must content ourselves with a small room in a flat." He made the laconic response, "Save your pennies."

Addressing his Sunday school Rockefeller advocated the use of less Scrip-

ture and more practical Christianity. He said: "When I was a lad of ten we had two neighbors, both good men, but their methods of practicing Christianity were far apart. One man would quote Scripture all day long, but he was a hard man to agree with. If he had preached less Scripture and given his men more nooning he would have done more good. The other man was quite a contrast. He tried to live according to the Bible, but outside of the church was never heard to quote a line. His deeds spoke much louder than his words. He was the kindest man to his employees, and always willing to allow us boys to eat his apples and ride on his pony."

Rockefeller admitted that great wealth is sometimes a burden. In the course of a sermon, Rev. C. H. Jones said: "In like manner the crown of wealth is much too burdensome. In fact it is so heavy that all who wear it complain of its weight, and eventually find that its burden takes the real satisfaction out of life, and banishes peace from the heart." "That was one of the best sermons I have ever heard in my life," said Rockefeller to the minister, at the close of the service. "Your words were full of solemn truth indeed, I was deeply interested."

"Wealth does not bring happiness for many reasons," said Rockefeller. "One of these is that no man thinks himself wealthy. No man can ever be so rich that there will not be others wealthier than he is, and the knowledge of that fact will make him feel poor, no matter how great his possessions. Practically then there is no such thing as a wealthy man. Whether a man is rich or poor must always be determined by the relation of his desires and expenditures to his income. If a man believes himself rich, and has everything he desires and feels that he needs, he really is rich, no matter if he is worth only ten dollars. On the contrary, if he is worth ten millions, and yet has desires and needs which he is unable, or thinks himself unable, to gratify or supply, he is poor."

"Money is like strawberries and cream—it is impossible for anybody to have enough," said Rockefeller, "and that fact may make wealth a source of unhappiness in some cases. A man making money is like the little girl being fed with ice cream by her aunt in



Punch's pictures. 'Don't you think you have had enough?' asks the aunt. 'I may think so, auntie, but I don't feel so.' As most men grow richer their ambitions, tastes and desires expand largely, even to an extent wholly disproportionate to their acquisitions, and many men have felt much poorer when they had accumulated a fortune of \$5,000,000 than they did when they had but \$1,000,000, for the reason that their ideas had so enlarged that they desired to live in such magnificence, or to carry out such schemes of business enterprise or philanthropy as the income from \$10,000,000 could not possibly compass."

A woman reporter was sent to Rockefeller to get his opinion of a proposed loan to an allied country by the United States during the World War. Dr. Rhodes said: "The Standard Oil Company had vast interests in the country, but Mr. Rockefeller apparently forgets this. He told the reporter he was greatly opposed to the loan. Then, when he realized what he had said, he tried to hedge. But the reporter, a Miss Brown, wouldn't let him and kept firing questions. Finally Rockefeller said:

"A wise old owl lived in an oak;  
The more he saw, the less he spoke;  
The less he spoke, the more he heard;  
Why can't we be like that old bird?"

Rockefeller then walked away."

When Rockefeller died there were no eulogies at the private funeral. Scripture was read, prayer offered, and the family and retainers joined in singing the favorite hymns of the deceased. "Come Thou Fount of Every Blessing" was his favorite.

The advice given by the Psalmist, "If riches increase, set not your heart upon them," is sound advice, but it is hard to follow.

### TOWARD BETTER SPEECH

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Slips of Speech or Manner

**Office, Offering.** Never: AW-fis, AW-fer-ing. Though often spoken in this manner, it is AW-ful! Correct: *OF-is, OF-er-ing*. And, of course, the officers do not "take up a collection" unless the congregation is tight-fisted. Then, perhaps the usage in some provinces is appropriate as the offering is "lifted." If the offering must be announced, if it is not listed in order on the printed bulletin, and if a suitable verse of scripture cannot possibly be used as a call to the offertory, then, "the morning offering is received."

\* \* \*

**Israel.** Often heard as ISS-ray-el and IZ-rul. Correct: *IZ-ray-el*.



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## Beyond Dollars and Cents

A Sermon by Talmage C. Johnson

*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price.—Isaiah 55:1.*

NOT long ago my oldest son was sent overseas with the American Air Forces. Shortly after landing in England, he wrote to his mother and me saying that he had arrived safely, was getting along fine, and had had no trouble with anything except the English money. In reply, I told him that it was not at all surprising that he should have trouble with the English money, in view of the fact that he had always had considerable trouble with American money. Indeed, most of us have trouble with money. We never seem to have quite the right amount of it. Those who have but little of it are often worried about how to "make both ends meet" and seldom do they meet. Those who have much of it are frequently worried about how to invest it, keep down the taxes on it, and still further increase it.

As a pastor, I have frequently been consulted about many kinds of personal problems. But a few months ago a new problem was presented to me. One of my parishioners called me into consultation, saying that his income had been so greatly increased that he did not know what to do with his money and would like me to make some suggestions about possible investments. Having had myself considerable trouble over too little money and having frequently been called upon to help other people who said that they had too little, I was rather intrigued by the problem of what to do with too much. I made some suggestions about investments, and I recommended also that some of it should be given to the church. The suggestions about investments were accepted and acted upon; the recommendation about gifts was politely declined. But I felt a little flattered that my business judgment was highly regarded, even though my spiritual counsel was ignored.

Whether we have too much of it or too little of it, all of us are interested in money. It is right and proper that we should be, for dollars and cents are important. There are those who object to a preacher's talking in the pulpit about money. But such people would not have cared for the discourses of Jesus, since he talked more about

money than about anything else with the single exception of the Kingdom of God. There are others who think that the preacher should both denounce and renounce wealth; they quote the Apostle Paul as having said that money is the root of all evil. But Paul never said any such thing. He was a sensible man, and he would never have been so foolish as to say that money is the root of any evil. He did say that the love of money is the root of all evil, meaning that all sorts of sins grow out of a devotion to the material values which are measured only in terms of money.

Dollars and cents are material things. They have no intrinsic value and are, therefore, neither good nor bad within themselves. Good and bad are inherent in our thinking about money, for only that gives its value. How we get it, what we do with it, why we want it, and where we place it in our scale of values—these are areas in which religious and moral questions arise. Money is itself a tool. As such it may be used for good or evil; or it may have no use at all.

### We Need More Than Dollars and Cents

A war correspondent tells of watching American marines moving in landing barges toward an enemy-held South Pacific island. To divert their minds from the grim business ahead, they amused themselves by flinging out silver half dollars and watching them skid along the surface of the water. Asked why they were throwing away good money, they answered: "Where we are going, we'll not be needing it; it won't do us any good, for there'll be nothing to buy with it." Now those boys had learned, under the dreadful tutelage of war, a truth which many of us under more favored conditions need to learn; namely, that there is a limit to the usefulness of money. There are times and places where it has no value; the human heart needs things which cannot be bought with dollars and cents.

Who can buy with money an extension of life for himself, or for the one nearest and dearest to him? Who can purchase with silver and gold a character which merits the honor and the respect of his fellows? Who can write out a check to pay for the faithfulness of a friend, the fidelity of a mate, or the trust of a little child?



Or who can buy, though he have all the wealth of a Rockefeller, a Ford, or a Morgan, the certainty of a heaven when earthly tasks are done?

This thought need not distress or dismay us. Rather is there comfort in the assurance that life's richest treasures may be had without money and without price. To all who are conscious of need, to all who want something beyond dollars and cents, there comes from the dim shadows of the long ago an invitation as contemporary as the headlines of the morning newspaper: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat . . . Seek ye the Lord while he may be found; call ye upon him while he is near." These words were spoken thousands of years ago by the Prophet Isaiah. But the invitation is contemporary because it was addressed to all who have needs beyond dollars and cents. It was spoken by the prophet for a God who is eternally and contemporarily able to supply abundantly those needs.

After church a few Sunday mornings ago, a church envelope was picked up from one of the pews. It had no money in it. On the back of it some one had written, probably without expecting it to be found or read, "I have no money, but thank you for the wonderful sermon." I am glad that it was found, for those words did something to this preacher's heart which no gift of money could have done. I tell you about it, not because of the compliment to the sermon, but to illustrate two truths: first, one does not have to have money to hear the preaching of the gospel of Christ which is the power of salvation unto all who believe; and secondly, the greatest rewards of one's labor do not consist of payments in checks, currency, or coins. Indeed the best things in life are beyond dollars and cents. Money cannot buy them. In searching for the things which make life worth living, we must surely go beyond dollars and cents.

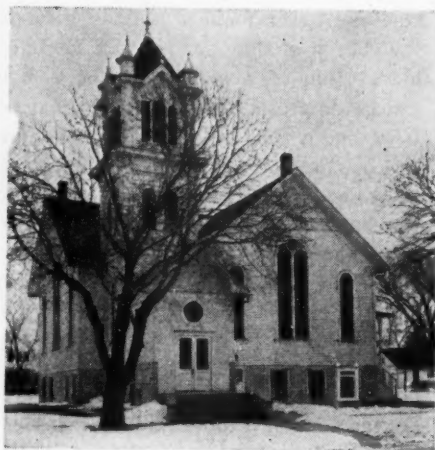
#### We Must Go as Far as Dollars and Cents

But let me now say, simply and emphatically, that before we can go beyond dollars and cents in our search for that which enriches and redeems life, we will have to go first as far as dollars and cents. No one can greedily clutch in his hands all the money that they will hold, and at the same time stretch forth his fingers to touch the hem of the garment of Christ. Nor can one offer cents to God, while holding back dollars, and expect more than a penny's worth of blessing. One can

(Turn to next page)

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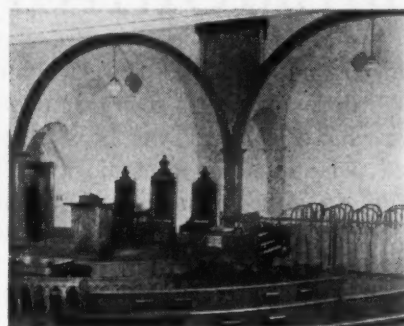
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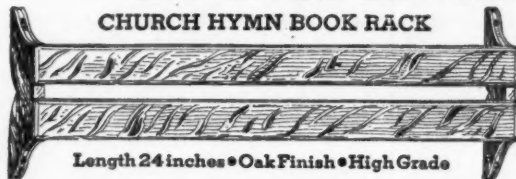
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### Beyond Dollars and Cents

(From page 33)

never know the satisfaction of having given a widow's mite, while maintaining in the bank a fat monthly balance. One can never make a worthy gift to the church, if that gift is but a negligible portion of a goodly income. One can never present to God a mere bagatelle, like a tip to a cafe waitress, and expect God to fall all over himself in order to show his appreciation. Do not dare accept Isaiah's invitation to come and drink freely of the waters of life, if you have dollars and cents which you are not willing to dedicate to him who giveth the water.

The man who truly loves his family is ever eager to use whatever money he has for the support and the enjoyment of that family. A friend is always glad to share with a friend his possessions. Love expresses itself in giving and in sharing. Hence none can claim to love his fellowmen, or his God, beyond dollars and cents until he has loved them as far as dollars and cents. In order to go beyond, one must first go as far as.

The Apostle Peter is reported to have said to the poverty-stricken cripple who cried out to him for alms, "Silver and gold have I none, but such as I have give I unto you." And with that saying, Peter bestowed upon him the priceless gift of health. But do you suppose for a moment that Peter, with a pocket full of money, could have said, "This I will not share with you, but since I can make you well without cost to myself, I am willing to do that for you?" No, that he could never have done. A man with money which he will not share can never confer on anybody a gift more precious than money. In order to go beyond dollars and cents, one must certainly go as far as dollars and cents.

#### When We Get Beyond Dollars and Cents

Having gone as far as dollars and cents in love for God and service for our fellowmen, we begin to find for ourselves the values which lie beyond. Life begins to be richer for us than it can possibly be made by material wealth alone. As spiritual beings with spiritual needs, we begin to enjoy spiritual satisfactions. And that is the very essence of the salvation which Jesus brought to men. He talked much about material things because he knew that until men go beyond them they cannot find the things for which their god-given nature calls.

The trouble with us has been that

we have tried to live on the lower physical level, ignoring the fact that God made us to live on the higher spiritual level. Most of us measure success in life in terms of dollars and cents. Ask anyone to name the most successful men of the community, and almost certainly he will name those who have inherited or acquired material wealth. It is rather hard for us to understand why Jesus should have called that man a fool who succeeded in filling his barns to overflowing and said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Those are our standards in the main, and we ask ourselves what more can there be to life. But Jesus knew that there was more; he knew that only those who go beyond what can be stored in barns and banks can find for themselves what their very nature demands. He called that man a fool not because of what he had, but because he had nothing beyond dollars and cents, and sought nothing beyond.

In inviting men to accept the water of life and the bread of life, Jesus went beyond Isaiah. Like Isaiah, he pointed out that those who have no money may drink and eat without payment of money. But he made it clear that those who do have money, much or little of it, must be prepared to use it for the good of others and the glory of God. They cannot regard it as having value within itself, they cannot seek it for selfish ends, they cannot refuse to share it when they obtain it, and they cannot insure it against moth, and rust, and thieves. But they can and must use whatever of it they get. They must not be mastered by it; they must not serve it; they must not worship it. But they must master it, make it serve human need, and dedicate it to God whom they worship.

It is a mistake to think that only those who have large sums of money are tempted not to go beyond dollars and cents, and not to be stewards of physical wealth. It is not the amount of wealth that matters greatly; it is the attitude toward possessions. There are poor fools as well as rich fools. They say, "Soul, thou hast only a few goods; better hold on to them and make every possible effort to increase them." But every man who serves Mammon, with little or with much, fails to serve God; "Ye cannot serve both God and Mammon." And only those who serve God, rather than Mammon, find life.



## MINISTERIAL ODDITIES

An English journalist said: "Professor James Moffatt told me some time ago that one of his favorite recreations was the solving of cross-word puzzles, to which, recently he has added the concocting of cross-word puzzles. He has sent me some specimens of his skill in this pleasant exercise."

A literary man, of an inquisitive turn of mind, has discovered that fully half of the persons who have their names recorded in the *Dictionary of National Biography* are the sons of clergymen.

One Sunday, as a Scotch minister was returning homeward, he was accosted by an old woman, who said, "O, sir, well do I like the day you preach." The minister knew he was not very popular, so he answered, "My good woman, I am glad to hear it. There are too few like you. And why do you like me to preach?" "O, sir," she replied, "when you preach I always get a good seat."

On the occasion of Rev. Donald Macleod's settlement at Linlithgow, the beadle took him to the churchyard and pointed out the resting place of all that was mortal of former ministers of the parish. "There's where Dr. Bell lies, an' there's where ye'll lie if you are spared." It was not to be however, for Dr. Macleod was subsequently transferred to Glasgow. Before leaving Linlithgow the beadle remarked, "Weel, sir, ye are the first man that was ever lifted out o' Linlithgow except to the grave."

A number of years ago the *Congregationalist* gave the following extract from a seminary student's examination paper. It said it was an exact transcript. "Esaw was a man who trusted in God. He was cast on the island of Patmos and lived there for a number years. He did his own cooking, and

he was called the Harry man because he was a great Hunter for gain. I certify that I have neither given nor received aid on this Examination."

On one occasion the Presbyterian Synod of Tennessee passed this curious-worded resolution. "That the Bible is the inspired and infallible Word of God, and if there are any errors in it they do not affect its inspiration." When the minutes, in which it was recorded, came under scrutiny by the General Assembly, the lurking error was detected, and the Synod was ordered by a formal vote to expunge the unfortunate resolution.

Several dozen pupils in an Ohio Sunday school received a surprise visitor, Ivan the Terrible. Ivan is a nine-month-old pet monkey. He was brought to the church as a reward to a boy who won a contest by obtaining the greatest number of new members for the Sunday school. The children had been promised by the minister that the winner could have the pleasure of holding the monkey through the class period. Ivan spent the time leaping from desk to desk, but during the singing period he perched on the winner's shoulder.

Rev. C. E. Burdette was for many years a Baptist missionary in India. In 1874 he was a registry clerk in the post office at Peoria, Illinois. He was charged with having appropriated \$3,500 inclosed in registered letters that he had handled. Circumstances were strongly against him, the man who had given him the letters denounced and threatened him, and the federal authorities ordered his discharge. The shadow of that charge hung over him for thirty-seven years. Then in response to an order to collect all old mail bags, several were brought out in San Francisco. In the bottom of one of them, inside the lining, was found the envelope containing the \$3,500.

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# The World Unity of Christianity

by Stacy R. Warburton\*

## Part I

WHEN William Carey went to India in 1793, there were Protestant Christians in the British Isles, western and northern Europe, eastern Canada, the eastern part of the United States, a small area in southeastern India, the tip of South Africa, and some islands of the Netherlands Indies. Outside of the small section in Madras and to the south, there were no native Christians in all of India except the Roman Catholics and members of the ancient Syrian Church. There were none in Burma, China, Korea, the Philippines, western Asia, almost the whole continent of Africa, or South or Central America. That was only one hundred and fifty years ago. Now Protestant evangelical Christians number hundreds of thousands in all those lands, except the Moslem world of western Asia and north Africa, with hundreds even in some of those areas. In India there is a Protestant community of two and a half millions; in China, nearly seven hundred thousand; in Japan, over two hundred thousand; in Korea, nearly two hundred and fifty thousand; in the African lands and Madagascar, nearly five million; in the Netherlands Indies, over a million and a half; nearly a million more in the remainder of the island world; and over a million and a half in Latin America and the West Indies—a total Protestant community of over thirteen million, of whom more than six million are in full communicant membership.†

These evangelical Christians are distributed, though not evenly, over practically all the countries included in these world divisions. For example, Christians are to be found in every political division of British India, and in scores of native states large and small. In China they are in every province. They are found in every country of Africa—thirty-two areas in all, besides Madagascar and smaller islands. In the Netherlands Indies more than a score of islands, besides Java, Sumatra, Borneo, and Celebes, have their groups of evangelical Christians; while nearly a million others in the island world are scattered among

the Philippines, Micronesia, Melanesia, Polynesia and Hawaii. They are in every country of South and Central America, in Mexico and the West Indies. And in the lands of Iran, Iraq, Arabia, Turkey, Syria, Palestine and Trans-Jordan, and in north Africa—lands overwhelmingly Moslem—Christians have been won. In fact, after only a hundred and fifty years of foreign service, Christianity has spread into almost every land across the world. Even lands that are themselves closed to Christian effort, like Saudi Arabia, Tibet, Afghanistan and Nepal, are represented in the Christian community by those who have been won to the faith in neighboring countries. Striking evidence of this world-wide expansion of Christianity was given in the Madras meeting of the International Missionary Council in 1938, when sixty-nine countries had representatives present, coming from over a hundred language areas. Christianity has become world-wide.

This world Christian fellowship has come out of a varied background. Some have a heritage of one or more generations of Christianity, but others have come from Buddhism, Hinduism, Sikhism, Islam, Confucianism, Shinto and other religions, including different forms of animism. They come from various economic groups. Most of those in India are villagers and very poor; those in Japan are from the middle classes of the cities; those in China, largely from the rural community; and those in African lands, from the simplest and crudest of jungle homes. Some are well educated. A few have studied in America or Europe and are able leaders. Great numbers of others have had the most limited schooling, and many cannot read or write. But they know what Christianity means, and they have broken family ties or become outcasts or made personal sacrifices for the Christ whom they love. They worship in churches as different as their homes—some in mud chapels, some in jungle meeting-places of bamboo mat walls and thatch roofs, some in concrete buildings with corrugated roofs, some in church buildings that might have been transported from Old or New England, and some in beautiful churches with native architecture and decoration. In Uganda, central Africa, a congregation of 10,000 worships

\*This article is taken from the pages of Mr. Warburton's new book, "These Things Will Last," published by the Judson Press. It is used by special permission of the publishers.

†Statistics are from the Interpretative Statistical Survey of the World Mission of the Christian Church, 1938.



in a great cathedral that cost \$125,000. Two-thirds of the amount was contributed by the Baganda themselves. God is in all, large or small, simple or elaborate.

Most of these Christian groups have a part or all of the Bible in their own language, and new language groups are constantly being added to the great community. Not all have the Bible—only 180 translations of the whole Book exist. Some 210 or more in addition have the New Testament, and about 600 others have one or more books, or selections. There are about 1,100 translations in all. Vigorous literacy campaigns are being carried forward to teach all Christians to read the Scriptures. This number is rapidly increasing. Sunday by Sunday the Christians of the world gather for worship as the Sabbath Day moves around the world, and

The voice of prayer is never silent, Nor dies the strain of praise away.

Sunday school Bible study, elementary and higher schools, medical service, social ministry and other forms of Christian work are conducted by the churches, and the world-embracing Christian community is established as a strong and vital force in almost all lands and among almost all peoples.

The best evidence of the reality and vitality of this world Christian community is its indigenous leadership. Some groups have been able to produce more and better trained leaders; some fewer. But this has been determined for the most part by economic and cultural conditions, or the length of time since their churches began. The delegates to Madras were leaders in their several national groups, and the list is a long one. By and large, leaders in the younger churches are on the same levels of ability as those of the West. Indeed, it has been said by not a few who were at Madras that the outstanding delegation, east or west, was that from China. Among the leaders are able pastors, administrators, teachers, authors, college presidents, political leaders and business men. It is a notable group, and under such directing heads the future of the Christian communities in their lands is assured.

More significant than the wide spread of Christianity and of Christian people across the world is the growing Christian unity—the bond uniting them in increasing measure into a genuine community. This is illustrated, for example, by the national Christian councils and federated missionary organizations in many lands. Forty-two of these are now listed, several of which represent more than one country. In most cases these councils

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and other similar organizations include all or the great majority of the Christian groups. Their purpose is the promotion of mutual understanding and fellowship, the exchange of information and experience, united study and research, and the making of common plans. These various national organizations are affiliated with one another through their membership in the International Missionary Council, whose functions are to stimulate the study of questions related to the expansion of Christianity, to co-ordinate the activities of the national councils and other organizations, and to promote consultation and co-operation in the Christian world mission.

The general meetings of the International Missionary Council, held at Jerusalem in 1928 and Madras in 1938, gave notable expression to this growing unity. Great missionary gatherings had previously been held, especially those in New York in 1900 and in Edinburgh in 1910. The Edinburgh meeting resulted in a definite co-operative movement out of which developed the International Missionary Council. But these two represented almost exclusively Western churches and missions. Jerusalem brought the churches of mission lands into greater prominence, and at Madras the younger churches were on an equality with the Western missionary groups as to numbers and leaders, and the pronouncements fairly represented the world evangelical Christian community.

Other expressions of the growing world unity of Christianity are seen

*(Turn to next page)*

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**The World Unity of Christianity**

(From page 37)

in the noteworthy meetings held by the World Conference on Faith and Order and the Universal Christian Council on Life and Work in 1937. The first was held at Edinburgh, and the latter at Oxford. The World Conference for Christian Youth met at Amsterdam in 1939, and the World Council of Churches is now in process of organization. While largely concerned with European and American Christianity, the world fellowship is definitely within their plans.

The Committee on Co-operation in Latin America has rendered a notable service to the churches in that area, especially in creating a sense of international Christian unity.

Contributory to these larger national and international co-operative movements are organizations in which are united those persons engaged in particular forms of Christian work, such as education, medicine, literature and publication, industry and agriculture. Co-operation in more local areas and in institutions of various kinds has become an increasingly important factor in the development of Christian unity. This subject of co-operation demands more extended consideration, and we note several important phases.

**Cooperating Colleges**

Schools and colleges have offered an inviting field for co-operative endeavor. United educational enterprises include middle or high schools, kindergarten training schools, colleges, normal schools, Bible schools and theological seminaries, and medical colleges. In China, for example, twenty-eight union educational institutions are listed. Many of them have several different departments or schools.

The large group of union colleges presents a striking illustration of co-operation in the educational field. In China, there are a dozen such colleges and universities, each in itself an example of co-operation, and all co-operating through the Associated Boards for Christian Colleges in China in the securing of funds. West China Union University, at Chengfu, includes in its co-operative plan American Baptists and Methodists, the United Church of Canada, English Friends and the Church Missionary Society of the Church of England. The Women's Christian College at Madras, India, represents eleven boards of the United States, Canada, England and Scotland—Episcopalians, Presbyterians, Methodists, Reformed, Lutherans, Congregationalists and Baptists. The Henry Martyn School of Islamics at Aligarh, India, is supported through contribu-

tions of money or teachers by the Baptist Missionary Society, the Church Missionary Society, the Methodist Missionary Society and the Oxford Mission of England, together with the Methodist and Presbyterian missions of the United States; and representatives of the National Christian Council are also on its governing committee. Similar educational co-operation is found in the home mission field, as in Atlanta University (Negro), in which Baptists, Congregationalists and Methodists co-operate; and the Evangelical Seminary in Rio Piedras, Puerto Rico, with six denominational missions co-operating. In education, nationalities with differing educational ideals and methods, and denominations varying widely in ecclesiastical polity and doctrinal beliefs, have found it possible to co-operate heartily and effectively.

Individual hospitals are ordinarily not conveniently situated for closest co-operation. In larger ways, however, medical workers do co-operate. For example, the several missions conducting medical work in the province of Hunan, in central China, have united their twenty-two hospitals in a plan known as the Hsiangya Medical Centre. American Presbyterians and Evangelical and Reformed, the German Liebenzeller Mission, British Methodists, Norwegian and Finnish Lutherans, the independent Yale-in-China mission and Roman Catholics are here brought together. The Union Mission Tuberculosis Sanatorium at Madanapalle, India, is supported by fifteen missionary societies and churches.

Evangelism has not seemed to present as easy a field for co-operation as one might suppose. Locally, missions and churches have not commonly joined in evangelism, but national campaigns have provided important examples of the possibilities of co-operative activity in this fundamental form of Christian service. The Kingdom of God Movement in Japan, the Five Year Movement in China, and the National Forward Movement in Evangelism in India have been carried on under the direction of the National Christian Councils of these countries, and local co-operation by the different denominations and churches has been stressed.

The production and circulation of literature have presented difficulties, especially as to the securing of qualified authors and the necessary funds. Because of this, somewhat wide co-operation has been achieved. Examples include the Committee on Christian Literature for Moslems and the India Literature Fund, both now related to the Christian Councils of their areas, and the International Committee on Christian Literature for Africa, a depart-



## A Certain Blind Man

Essays on the American Mood  
By ROBERT ELLIOT FITCH

In a series of brilliant essays, Dr. Fitch offers an incisive, and at times sharply satirical, critique of the Anglo-American "culture of complacency," together with a constructive analysis of the spiritual traditions and the spiritual destiny of the American people. \$2.00



## The Short Story of Jesus

By WALTER LOWRIE

Dr. Lowrie gives a warm and enthusiastic interpretation of the story of Jesus, as it is recorded in the Gospels, with interesting analyses and vivid descriptions which allow the reader to see the greatest drama in the world with a sense of continuity and with proper background. \$2.50

### New Scribner Books

## The Varieties of New Testament Religion

By ERNEST FINDLAY SCOTT

"Of major importance for all study and interpretation of the New Testament. A clear and balanced presentation of opposing viewpoints."

—*Witness*. \$2.75



## The Legacy of the Liberal Spirit

By FRED G. BRATTON

"Intelligent, scholarly, enlightening, provocative of occasional dissent, full of solid historical substance, and bubbling with ideas."—*Christian Century*. \$2.75



## Preaching the Word of God

By MORGAN PHELPS NOYES

"Every minister who preaches needs to read it. He puts the Bible not only in the pulpit but in the whole experience of the minister as a pastor and leader of worship."

—*Presbyterian Tribune* \$2.00

## Daily Life in Bible Times

By ALBERT E. BAILEY

"A book for every church school library. The teacher will find this one of the best books of its kind and an inexhaustible aid to Bible teaching."—*International Journal of Religious Education*. With 112 illustrations and 4 maps. \$3.00



## Bringing Up Ourselves

By HELEN G. HOGUE

Executive Secretary of  
The Girls' Friendly Society

"Written with a welcome simplicity, the book is a good manual for parents particularly . . . well worth reading during these times of stress and general nervous tension."

—*Cleveland Press*. \$1.50

at all bookstores Charles Scribner's Sons, New York at all bookstores

ment of the International Missionary Council. Co-operation in the field of literature has proved most important. Especially is this true in regard to translation of the Bible and the preparation of hymnbooks; in many lands union committees have worked on revisions of the Scriptures, and union hymnbooks have been published. In the general literature field comparatively little has been done co-operatively as yet, but the Madras meeting of the International Missionary Council made vigorous recommendations for definite plans along this line, and work is now well under way. Plans are being worked out for a general Overseas Department of Literature.

A very fruitful field in co-operation has been found in studies of special phases of missionary work. Besides the early studies made more or less informally by missionaries, well-planned and thoroughgoing research has been conducted by missionaries, by missionaries and nationals together, and by missionaries, nationals and foreign experts. These, it will be seen, have been both interdenominational and international. Among these studies may be mentioned: education in Africa, Christian higher education in India, Christian education in Japan, mass

movements in India, medical missions in India, rural churches in India, the Far East and Mexico, industry in Africa, and others. Most of these studies were carried on under the auspices of the national Christian councils or the International Missionary Council. Reference should also be made to the independently organized Laymen's Foreign Missions Inquiry. All have resulted in valuable reports that have provided material for a genuine science of missions. Other co-operative publications include an important series of missionary atlases, a Directory of World Missions and similar directories in individual countries, yearbooks of national Christian councils, annual reports of the Foreign Missions Conference of North America and of the Home Missions Council of North America, and other works.

It will be seen that Christians throughout the world have realized their unity sufficiently to draw upon them into many co-operative enterprises in practical work. As yet, however, co-operation has been confined to special phases of the work. Joint administration of specific areas should be possible, and some study has been given to this project; for example, in rela-

tion to the Province of Bengal in India and to the Philippine Islands. Somewhat different is the Board for Christian Work in Santo Domingo, which unites Methodists, Presbyterians and United Brethren in a single administrative organization without reference to denominations in the field; and the United Mission in Mesopotamia, which is conducted jointly by Presbyterians (U. S. A.), Reformed in America and Reformed in the United States. There are also many non-denominational organizations and missions—the China Inland Mission is an example—whose membership includes those of different denominations, or even different nationalities. But there are large areas of activity in which churches and missions now work quite independently where co-operation should be possible; and in the homelands wide extension of joint activity would greatly profit the enterprise. Movements in this direction are being steadily, if slowly, promoted by such co-operative organizations as the Home Missions Council and the Foreign Missions Conference. But the churches controlling the missionary work are slow in sensing the imperative need of unity in the enterprise.

(To be concluded next month)

# BOOK BROADCASTINGS



## What the Writers have to Offer

### The Bible

**The Varieties of New Testament Religion** by Ernest F. Scott. Charles Scribners Sons. 305 pages. \$2.75.

This is a very illuminating and informing volume. From the outset the author departs from the old idea that there is a unity in the various books of the New Testament. He lays aside the theory that the only difference which exists are those which are created by the various personalities as they recorded them. Instead he admits that there are many fundamental differences and questions the theory that the apostolic church, at any rate, was united in thought and action.

The one thing, he affirms, that united the various groups of early Christians, was the simple expression of their faith in Jesus Christ that "Jesus is Lord." Having united in that affirmation they went many different ways.

Instead of destroying Christianity these differences really made it possible. The tolerance displayed among the first Christians, as this author pictures it, is most astounding. Here, indeed, was freedom of thought and of speech. It puts to shame some of the persecution complexes which live today.

Perhaps most valuable to the average reader is the discussion of the relationship between the Jewish and Greek philosophies and their supporters. The pages dealing with Paul, the mystic, and Apollos, the philosopher, brought new insight to this reviewer who has been a student of the New Testament for many years.

W. H. L.

**The Earliest Gospel** by Frederick C. Grant. Abingdon-Cokesbury Press, xii. 270 pages. \$2.50.

Assuming that the Gospel is first of all "Jesus' own proclamation of the Kingdom of God, the terms of admission into it and the conditions of its coming," and in the second place that it is "the apostolic proclamation of this message of salvation, with the added emphasis and fresh meaning given to it by the resurrection of Jesus and the continuing work of the Holy Spirit in the church," Dr. Grant of Union Seminary in New York goes on to show our current responsibility of understanding and interpreting this gospel.

The author's position is that this gospel according to St. Mark, once so much neglected and then suddenly catapulted into prominence a century ago by the discovery that it is our first Gospel, is not biographical or historical writing but the transcript and ordered arrangement of the traditions current in

the church of that day. Following this position of the Form-Geschichte school Dr. Grant expresses high appreciation for the emphasis of Dr. Torrey on the place of the Aramaic language in early Christianity but claims that this earliest Gospel was translated into Greek with some Aramaic words in the conversation records which are remnants of the original traditional and source records from which Mark was created.

A very profitable study is included in Chapter VII in which the author hints that, following Paul alone, Christianity has been dissipated into gnosticism, but shows in turn how Mark became a strong stabilizer in the early church—"possessing Mark's compilation of the historic traditions, later amplified by the other evangelists, the church held true to its course, steering with firm, unslackened grip upon the historic origins of its faith." (p. 149.)

This book is a very fine summary of the best recent Biblical scholarship in this country and abroad and is especially valuable for its tempered but real appreciation of the traditions behind the Gospels.

R. W. A.

**Know Your Bible Series** by Roy L. Smith. Abingdon-Cokesbury Press.

This series consists of three booklets of about sixty-five pages each. They consist of questions and answers. The author of them is well qualified by education, training and experience to get out such a series.

Study No. 1, is entitled *How Your Bible Grew Up*. In it are two hundred thirty-two questions concerning the Bible itself. They are such questions as the average person would ask about the Bible and the answers to them would be very helpful to the reader.

Study No. 2 is called *The Bible and the First World State*. It is of the same structure as Study No. 1. The questions cover the period which the author assigns to Amos, Hosea, Micah and Isaiah. The questions concern the conditions of Judah and Israel. They are a very good general covering of the period.

Study No. 3, is entitled *Writing Scripture Under Dictators*. It covers a period of one hundred fifteen years as the author says, "of unrelieved tragedy." The questions in this book cover the prophecies of Zephoniah, Nahum, Habakkuk, and Jeremiah. The answers to the questions give us a great deal of light on that period.

The answers to questions in this small book would not be agreeable to all Bible students, especially to the conservative. It is not entirely impossible that the author might have given

less doubtful answers to some of the questions. On the whole, one will profit by using these booklets.

A. H. S.

### Preachers and Preaching

**The Creative Delivery of Sermons** by Robert White Kirkpatrick. The Macmillan Company. 235 pages. \$2.50.

Although there is no poverty of books on preaching, this volume is in a field which has by no means been over-supplied. There are many homiletical books which have something to say about the delivery of the sermon, and now and then a volume dealing with this theme alone makes its appearance. It is, however, safe to say that Dr. Kirkpatrick has produced a book which is in a class by itself.

The theme of the work is the delivering of the sermon in such a way as to enable it to reach the congregation. The foreword, which is written by Dr. Ralph W. Sockman, contains the following: "How to make sound reasoning resonant with earnest feeling so that 'deep calleth unto deep,' how to make good thought glow with sincere fervor, is a combination not only devoutly to be wished, but absolutely demanded if the church is to reach masses outside its walls or even to hold the members within. Good preaching is teamwork of heart and head."

Dr. Kirkpatrick is pastor of the First Presbyterian Church of South Boston, Virginia, and has served for three years as Instructor in Speech in the Union Theological Seminary, Richmond, Virginia. Although the book stresses such elements as posture, breathing, and the other practical details which no public speaker can ignore, it is written from the point of view of the preacher rather than the elocutionist. The title of the book is highly significant. One of the section headings reads: "Achieving an Experience of the Reality of the Sermon at the Moment of Delivery." This means that the sermon must be presented in such a way that at the very time of its delivery it is a genuinely vital experience both for the speaker and the hearer. Such an idea seems clear and convincing, but it sets a goal far from easy to attain. The way to get this thought further clarified is to read the book.

L. H. C.

**Special Day Sermons** by Millard Alford Jenkins. Broadman Press. 139 pages. \$1.00.

Preachers are expected to preach sermons for special days. Some men of the pulpit look forward to these occasions.

(Turn to page 42)

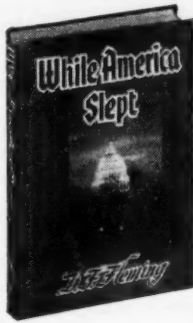


## Books that may be opened with expectation and closed with profit

### WHILE AMERICA SLEPT

**D. F. Fleming**

Professor of International Relations,  
Vanderbilt University, and Foreign  
Affairs Commentator, Radio Station WSM



Here is offered the thrilling experience of living again, in the light of present events, America's most crucial period . . . those tense, eventful days between the Fall of France and Pearl Harbor.

With keen discernment and graphic language, Dr. Fleming analyzes the forces which drove us to war, even while we desperately sought the way to peace. Sifted, weighted, and evaluated in their true perspective, the events recorded here will assist in a clearer appraisal of dangerous days ahead.

Paper \$1 • Cloth \$2

### THE POSTWAR STRATEGY OF RELIGION

**Joseph M. M. Gray**

In hard-hitting, brilliant writing, the author appeals for philosophies which must become vital to the individual before they can become effective to society and warns that the major objectives of religion may be sacrificed in minor engagements. Here is a strategy without which the future of the Church is uncertain — and democracy is untenable. \$1.75

### TAKE A LOOK AT YOURSELF

**John Homer Miller**

Here is practical, down-to-earth help for the timid and self-conscious; the morose and discouraged; the frustrated and fear-haunted. Dr. Miller brings all the resources of a keen mind, deep research, and glorious common sense to bear on the everyday problems of everyday people, and points the way to a happier way of life. This is a book that will help you help yourself. \$1.50

### THE PLIGHT OF MAN AND THE POWER OF GOD

**D. Martyn Lloyd-Jones**

In a critical hour of indescribable calamity, the author challenges the Church to an honest appraisal of the conditions which it faces, and to an honest recognition of the fact that "the fault . . . is not in our stars, but in ourselves." Here is a powerful interpretation of present day history in the light of what Paul says in the first chapter of Romans. \$1

### SOME TO BE PASTORS

**Peter H. Pleune**

Simple human understanding, common sense, and humor are the chief reliance of the pastor today, according to Dr. Pleune. His book is a "must" for young ministers, and a valuable aid to older preachers who will relive their own experiences in this well-rounded treatment of pastoral problems. \$1.50

### THE PATH TO PERFECTION

**W. E. Sangster**

A scholarly treatise on the subject of Christian Perfection which will provide a splendid basis for classroom discussion, as well as meat for many a sermon. A book that will stimulate efforts to bring about a higher degree of Christian living. \$2

### CONTEMPORARY THINKING ABOUT JESUS • AN ANTHOLOGY

Compiled by Thomas S. Kepler

Fifty-five eminent scholars give their views on the most important questions about Jesus. The materials have been selected carefully with a view to representing the major trends of thought during the last fifty years. Since, as the compiler says, Jesus is "too great and too big for any individual mind to comprehend," the compilation serves as a survey of the various conclusions of many minds.

The materials are grouped into five sections:

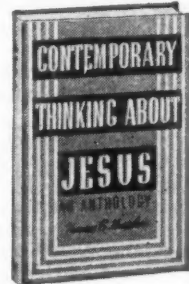
THE NATURE OF THE SYNOPTIC  
GOSPELS

THE PORTRAIT OF JESUS IN THE  
FOURTH GOSPEL

JESUS' RELATIONSHIP TO HISTORY  
ESCHATOLOGY AND ETHICS

MODERN EVALUATIONS OF JESUS

Some of the authors: Harnack, Schweitzer,  
Moffatt, Lightfoot, Streeter, Scott, Bacon, Dodd,  
Otto, Dibelius, Grant, Brunner. \$3.50



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Abingdon-Cokesbury Press

Nashville 2, Tenn.

## Book Reviews

(From page 40)

casions and others dread them. The nine sermons in the present volume were preached for the following days: Christmas, Easter, Mother's Day, Father's Day, Student's Day, Thanksgiving, Layman's Day, and the Fourth of July. These addresses represent preaching for occasions at its best, but they are also characterized by its typical limitations. Although the sermons are based on texts, they will not add much to the biblical knowledge of the reader. There is occasionally a lack of exactness of thought and the use of appropriate illustrations is somewhat overdone.

But there is much to be said on the other side. The sermons in this book are exceptionally readable and must have been to a high degree helpful to those who heard them. Of the numerous illustrations most are unusually good. Another of the merits of the discourses is their richness in apposite quotations. The author of this volume is pastor of First Baptist Church, Abilene, Texas.

L. H. C.

**Our Fighting Faith** by J. Blanton Belk. The John Knox Press. 89 pages. \$1.25.

Five sermons delivered in St. Giles Presbyterian Church of Richmond by its minister over radio station WRVA. The introduction is signed by nine members of the congregation to which the discourses were delivered. Among other things these laymen state that it is the business of the church to turn things upside down until they are right side up as God wants them to be and express the belief that Dr. Belk's sermons will inspire their readers with a fighting faith.

These addresses are clear, vigorous, and constructive. Through them there runs a note of regret for certain old-time virtues which Dr. Belk feels have almost been lost sight of in the confusion and tragedy of our day. Although titles like "The New Industrial Revolution" and "The Government of God" indicate an awareness of modern issues, the approach to the problems of society is highly conservative and the solutions suggested are sometimes too simple to be entirely satisfactory. There is a wealth of old-fashioned exhortation and practical illustrative material. In addition to the regular edition there is one in paper binding which may be obtained for fifty cents.

L. H. C.

**The Promise of Christ** by Frank E. Wilson. Morehouse-Gorham Company. 174 pages. \$2.00.

The twenty-one sermons in this book are from the pen of the Bishop of Eau Claire, Wisconsin. They are brief, practical, and devotional. All of them are prefaced by texts, nineteen of which come from the New Testament. The first six form a series grouped under the title of the book. The twentieth is really a series of brief meditations on the seven last words of Jesus.

These sermons seem to be especially prepared for the use of the Lay Reader in the Episcopal Church. Since the canons of the church provide that un-

Timely sermons on timeless personal religious problems by the pastor of the First Baptist Church of Cleveland

## Life's Unanswered Questions

By HAROLD COOKE PHILLIPS

Here is a great series of sermons preached in wartime to people confronted with problems that must have an answer if life is to be supportable. They are not new questions: the prophets and Jesus faced and answered them; but the earthquakes making our life tremble today thunder their urgency anew. This book of sermons, unlike most such volumes, has a unity of subject matter and continuity of thought. \$1.50

## The Great Century North Africa and Asia

By KENNETH SCOTT LATOURETTE

Volume VI in *A History of the Expansion of Christianity* series concludes the treatment of what Dr. Latourette calls the Great Century (1800-1914 A.D.). Nowhere else has the entire 19th century spread of Christianity in Northern Africa and Asia been brought together. \$4.00

## The Vitality of the Christian Tradition

Edited by GEORGE F. THOMAS in collaboration with eleven American teachers of Religion

This book has been selected by the Religious Book Club "because of its brilliant exposition of the central values of our Christian heritage and the necessity for reinstating them in modern civilization." CONTRIBUTORS—Virginia Corwin, Ernest R. Hilgard, Howard B. Jefferson, John Knox, John M. Moore, James Muilenburg, Albert C. Outler, Douglas V. Steere, George F. Thomas, Henry P. Van Dusen, Lynn T. White, Jr., Amos N. Wilder. \$3.00

## On Beginning From Within

By DOUGLAS V. STEERE

"Professor Steere of Haverford College advances a definite proposition—that what the world needs is not a social system but a saint, and he tells of saints who have, as it were, hypnotized the community by their goodness. The theme gains in significance when it is suggested that what modern Germany has needed is a saint. It is a book that leaves one with something to discuss." *New York Times*. \$1.50

**HARPER & BROTHERS, Publishers**  
49 E. 33rd St., New York 16, N.Y.

less this official has special permission from his bishop, he "shall not deliver sermons or addresses of his own composition," he must therefore depend upon published sermons by a recognized ecclesiastical authority. Those in this book would be admirably suited for such a use.

It must not be thought, though, that this is simply a book by an Episcopalian for Episcopalians. Although occasionally there is direct evidence of its official background, the material in it, for the most part, is that which has in it the power to be helpful to struggling, aspiring Christians of all creeds. This is a stimulating, encouraging, spiritually rewarding book.

L. H. C.

**The Grit to Grapple with Life** by Strother A. Campbell. The Broadman Press. 144 pages. \$1.00.

Of the steady flow of books of sermons which come from the press not all can be characterized as measuring up to a high standard. Yet by far the larger number are evidence that there is much good preaching being done in the American pulpit. The thirteen sermons in this book by the pastor of the Baptist Temple, Charleston, West Virginia, comprise a collection which causes the reader to renew his confidence in the efficacy of American preaching.

These sermons are especially readable. Since the book is not large many will read it at one sitting. It is safe, however, to prophesy that they will come back to it. Dr. Campbell's homiletics is worthy of careful attention on the part of the student of good preaching. Most of his sermons are of the type which deal with practical, everyday problems. Undoubtedly those who heard them found them not only interesting but helpful.

One of the best of them is entitled "Borderland Baptists." In it an Old Testament text is applied to certain very modern issues. The application of its truth is, of course, not limited to a single denomination. One of the last sentences in the discourse reads: "If you are a borderland Baptist, a marginal Methodist, a lukewarm Lutheran, a pharisaical Presbyterian, an ephemeral Presbyterian, let this old story stir you out of your complacent indifference and send you forth into the conflict for Christ." The title sermon is especially inspiring. Although the one bearing the caption, "We would See Jesus" contains much that needs to be said, some of its implications may give certain excessively conservative brethren more encouragement than they deserve. "Hamanism" deserves special mention as an example of exceptionally fine Old Testament preaching.

L. H. C.

## Christianity

**The Return to Christianity** by Nels F. S. Ferre. Harper & Brothers. 76 pages. \$1.00.

The opening, obvious observation of the author is "the greatest tragedy today is that Christian leaders who are supposed to offer the world help and guidance themselves stand confused, timid, and powerless." With this we can partially agree. However, we do not agree that the author himself



stands above this "confused, timid and powerless" Christian leadership. One holds in suspect not only the way he would want the Church to return, but also the kind of Christianity to which she should return.

In the early pages, he renders inadequate the scientific method as a criteria in the search for truth. He tears down the altars of traditional theology and buries the bones of the already decadent modernism. Upon the ruins, he would build a community where "agape" would be the "responsible, creative, self-giving concern." Here would be "radical Christianity" where the ethics of Jesus would be taught and lived and if necessary, died for. This fellowship would destroy evil at its roots. He goes on to say, "As Christendom becomes radically Christian in spirit and in truth, God will give us the Kingdom."

The author then applies this principle of "agape" to Christianity and Truth; Christianity and the Individual; Christianity and the Church and finally to Christianity and Society. Each of these applications forms a chapter in the book. In the last chapter, the author applies the principle of "agape" to education, economics and the world order. The final pages of the book glow with the author's fervency, his conviction that the "modern age needs a spiritual conversion as profound in head, hand and heart as radical Christianity and a social transformation as revolutionary as the Christian ideal of society. With full stress on both, the Christian under God will bring in important and lasting change."

We are not given explicit direction as to how a man can return to this "radical Christianity" and be a resident in the blessed community, "Agape." This reviewer is prone to believe that the Christianity to which Professor Ferre would have us return would be but another "New Harmony, another 'Amana'." We conclude, as did the prodigal son, that we are sinners all, that we must return to our Father's house and have Him place upon us a clean garment, the "robe of righteousness." A "radical Christianity" cannot be returned to unless and until man himself has been radically changed by the power of the true "traditional theology," the Word of God.

E. L. S.

**A Case for Christianity** by C. S. Lewis. The Macmillan Company. 56 pages. \$1.00.

One is always intrigued by the afterthoughts of a former atheist who has now "seen the Light." This author, with the same directness and plain talk by which he avowed atheism, in this little book makes a decisive "case for Christianity."

After reading the preface one does not expect a system of theology, but a forthright declaration of the author's "case." This book is what its title says it is—not a theology for Christianity, though it has fundamental Christian theology as its thesis, rather it is a courageously conceived, a resolutely reasoned and a conclusively convincing "case" for Christianity.

His approach is the "Law of Human Nature" found in the universe. This is a law of Right and Wrong and we

all know of it and most of us fail to obey it. Not until we recognize this law and see ourselves as rebels against it, will we think clearly about the universe and ourselves. Behind this Law is Power, a "Something" that urges men to do right. Christianity comes in and begins to talk "after you've realized that there is a real Moral Law and a Power behind the Law and that you have broken that Law and put yourself wrong with that Power."

In the second section, "What Christians believe," the author, assuming the Biblical origin of evil and the Evil Power, prepares the way for the coming of the Son of God. God called His Son out of Israel and as the Son of God, Christ made atonement for men by his "perfect surrender and humiliation." Through, what we call "grace," man is able to seek salvation, to repent and to become doers of good conduct. In Christ we have a "new kind of life" and Christ ever operates through the Christian. Only as He does so is man able to do good. The book closes with an eschatological view and an evangelistic appeal.

Here is a book that begins with a philosophy of man and the universe, it reaches its climax in a theology of a transcendent God and a Redeemer, Christ, it ends with a soteriology for rebellious sinners. Surely, this is a "case for Christianity!"

E. L. S.

### Jesus Christ

**Contemporary Thinking About Jesus: An Anthology** compiled by Thomas S. Kepler. Abingdon-Cokesbury Press. 429 pages. \$3.50.

The title should be amplified. There should be added to it "Among Leading Scholars." The compiler is professor of religion at Lawrence College and what he has gathered together in this anthology is a series of extracts from the books and essays in the theological journals of fifty-five of the more prominent New Testament scholars of Europe and this country. Forty-six of these scholars are living and the remaining nine, with the exception of Adolf Harnack who died in 1930, have passed away in recent years. Most of the extracts were published less than a dozen years ago and many less than a half a dozen. The anthology has been arranged in five sections, each with ten or twelve contributions. These sections deal with the nature of the Synoptic Gospels, the portrait of Jesus in the Fourth Gospel, Jesus' relationship to history, eschatology and ethics, and modern evaluations of Jesus. While the more conservative scholars are not without representation, for example, James Moffatt, Paul Elmer More and Edwin Lewis, the prevailing number belong to the more modern school. On the whole, the compiler has given us a fair and well balanced anthology of the conclusions of modern scholarship about Jesus. The last twenty pages are taken up with a bibliography, a biographical index of the authors and an index of titles. The type and appearance of the book are excellent.

In his preface the compiler writes that the one purpose of the anthology is "to give to its readers the privilege

(Turn to page 44)

## Macmillan Books for Lenten Reading

### Discovering the Boy of Nazareth

By Winifred Kirkland

"The best and most accurate picture of the child Jesus that we have at present."—*The Living Church*. Miss Kirkland has created an excellent aid for teaching children to understand and love our Lord. \$1.25

### Behold Thy Mother

By G. Bromley Oxnam

A tribute to motherhood, this book is written entirely without sentimentalism for all mothers and their sons. Many of its conclusions are of vital importance to those who envision a just and enduring peace and an economic order rebased on justice. \$1.25

### Frederick Bohn Fisher: World Citizen

By Welthy Honsinger Fisher

A timely biography of a great and dramatic crusading bishop and the intimate story of his outstanding missionary work in Southern Asia, as told by his wife. "His life will be a source of inspiration to many who are interested in promoting the ideal of the brotherhood of man through Christian service, in these troubled days."—*Dr. Taraknath Das*. \$2.50

### Christian Behavior

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## Book Reviews

(From page 45)

of communing with a galaxy of scholars about Jesus." The trouble is that not more than one layman in a thousand and not more than one minister in a hundred are likely to possess the scholarly background essential to an appreciation of what the scholars write. This anthology, useful and praiseworthy as it is, seems destined for a rather limited constituency.

F. F.

### Toward Mysticism

On Beginning from Within by Douglas V. Steere. Harper & Brothers. V/149 pages. \$1.50.

The professor of Philosophy in Haverford College has very effectively described the fine art of worship and, what is even better, has given us here-with a new approach for those who would know the full Christian life by beginning it from within. This new set of devotional exercises, defined in chapter III, are well worth the consideration of lay and clergy alike. They form an excellent supplement and a step beyond the disciplines provided in the recent books of Dr. Hornell Hart.

The author steers a middle course between the liberal collectivistic theologians, who see only God's concern for the social order, on the one hand and the similarly collectivistic conservative theologians, who in magnifying the transcendence of God, paralyze in modern man his belief in God's personal care and love. Man comes to utter hopelessness, maintains Dr. Steere, under either system whether it be identifying himself with the inevitable fate of the sinning collective or in flinging himself on God, for better or worse, with the sinful mass of men who may only hope for the best.

In vivid contrast to these hopeless alternatives Dr. Steere leaves the Reformers and later continental liberals to return to the basic New Testament interpretation of religion as taught by Jesus. Here, says the author we find Jesus favorite word a very personal one "Come," and "now is the dimension in time," and "I am the dimension in human space." Choice paragraphs are those dealing with intercession as "co-operation with God's redemptive power" and on prayer as "attentive openness."

The central section of disciplines is preceded by two fine chapters on the saint, his authority and his relation to society. The last two chapters of the book are Dr. Steere's appraisal of the relation of devotion and theology and his hope in death strongly supported by the development of the inner life.

R. W. A.

### Various Topics

The Ten Commandments edited by Armin L. Robinson. Simon & Schuster. 488 pages. \$3.00.

This book contains ten short novels, each by a different author, and each based on one of the ten commandments. They are attempts to reveal Hitler's war against the moral code. The introduction is written by Herman Rauschning. This introduction is a strong accusation against Hitler which reveals his antipathy to the Jewish and Christian moral codes. The novels vary in their style and treatment. Thomas

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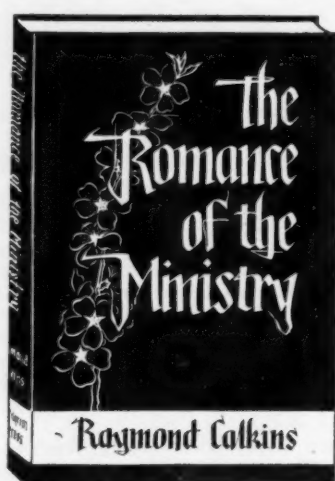
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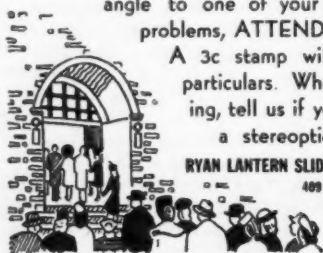
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Mann who writes on the first commandment simply tells the story of Moses, using, of course, his own interpretations. John Erskine is rather too obvious as he discusses the commandment on Sabbath observance. Louis Bromfield has a splendid contribution, the commandment "Thou shalt not covet." For breathing hatred of the Nazi system the novel written by Sigrid Undset on the commandment "Thou shalt not steal," will have first place. Other writers and the particular commandments which furnish the basis of their novels are: Rebecca West, Commandment 2; Franz Werfel, Commandment 3; Bruno Frank, Commandment 5; Jules Romains, Commandment 6; Andres Maurois, Commandment 7; Hendrick Willem Van Loon, Commandment 9.

W. H. L.

While America Slept by D. F. Fleming. Abingdon-Cokesbury Press. Paper \$1.00. Cloth \$2.00.

The author of this book is the Professor of International Relations of Vanderbilt University, Nashville, Tennessee. For many months he conducted a broadcast on international events over the Nashville radio station WSM. This book gives the radio addresses during the period from May 1922 to December 10, 1941. Placed in between the addresses are comments on the factual events taking place so that the reader has the proper time and event sequence before him as he reads.

The author saw the danger of war as it arose in Germany and Japan. He pleaded for the arming of America and for its active participation in the defense of the democratic world. He pointed out the folly of supplying Japan with the material to make weapons to attack the United States.

It doubtless is a source of satisfaction to the author that he called most of the events correctly. His picture seems amazingly true in retrospect. It was not generally appreciated during the months he was speaking. The only place he seemed to slip, and that was a minor defect, was in placing too much confidence in the encirclement of Japan by the allied nations. As we now know that circle of defense proved pretty weak.

To this reader the volume was of much value in making possible a review of the international events leading up to Pearl Harbor. I think that other readers, also, will appreciate this value.

W. H. L.

### LIVING CHRIST

Some time ago, in the *Spectator*, there was a review of a book on the poet Blake, and in the course of it the reviewer said that the cry raised by all the world's greatest literature is, "Read me, do not write about me, do not even talk about me, but read me!" To me it seems that the cry raised by the world's great Christ today is: Live me, do not debate about me, do not even argue for me, but live me! That, surely, is what the fellowship is meant for—to be out in the world living Christ, scattering the glory, heralding the Lord. James S. Stewart in *The Gates of the New Life*; Charles Scribner's Sons.



\*\*\*\*\*  
**A PRAYER FOR PEACE \***

O God, in this dark day,  
To Thee we humbly pray  
For every land,—  
That peace may be restored,  
According to Thy word,  
And "all with one accord"  
For peace may stand.

O God of Israel,  
Our King, Immanuel,  
The Prince of Peace,—  
On Thee we all depend,  
Our ever faithful Friend;  
Cause every strife to end  
And wars to cease.

Our Prophet, Priest and King,  
Thy praises we would sing  
From shore to shore:  
Make all the nations one,  
And may Thy will be done,  
With joy in every zone,  
For evermore.

In Thee is our hope,  
While in the dark we grope,  
Seeking Thy light.  
May Thy great Kingdom come  
In every heart and home,  
And keep us lest we roam  
In hopeless night.

H. D. Morgan,  
Mankato, Minnesota.

\*Sung to the tune: "Olivet."\*\*\*\*\*

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**THE BETHANY PRESS • ST. LOUIS 3, MO.****The Search for the Sea****A Sermon for Children***by G. B. F. Hallock*

THE story I have for you this time is one that is intended to help and cheer you young folks who are somewhat mystified concerning God and how to find him. Really he is our heavenly Father and delights to have his children near him and speak to him and love and trust him. And he is near, not far from any one of us.

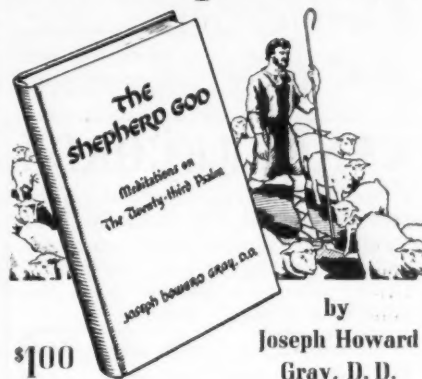
The story I am bringing has an important meaning, and I am sure you will discover it as we go along. It says that once upon a time there was a young fish that had heard other fishes talking about the sea. One day this young fish thought to himself, "I will go and find the sea." But it searched for a long while, and could not find it.

By and by it met another fish and asked, "Can you tell me where I may find the sea?" But the fish said, "No; I have often wished to see it,

for I have heard so much about it, but I do not know where to look."

Pretty soon the young fish met another fish, an old and wise fish, and asked, "Can you tell me where I may find the sea?" And the old fish said, "Why this is the sea; you are swimming in the sea; you have been in it all the time."

So, dear young friends, do some of you sometimes look for God, wondering where he is, thinking he is far away and difficult to find, when all the while he is near, "in him we live and move and have our being." "God is round about us, nor need we be afraid." That is what we sing in one of our hymns. God is with us, near us, all about us, so near that he knows our tiniest thought. He is thinking of us, protecting us, giving us all good things. Let us never think of him as far away, but as our very present Friend and Helper.

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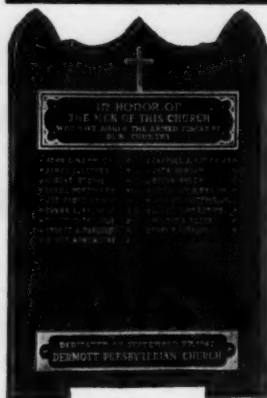
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## Pastors Should Guard Their Health

by Henry H. Graham\*

MANY of my friends are ministers of the gospel. They are wonderful fellows — faithful, conscientious, skilled and self-sacrificing. But few of them know what it is to relax. They are on the go constantly. Even the little time they have for relaxation is rarely used for that purpose. Consequently, several of them have had to slow down lately. Heart disorders and various maladies have rendered it imperative. Some of them have even been required to all but give up their profession.

That religious work is hard and exacting is generally recognized. Most of the tasks demand close application and often produce eyestrain. Little physical exercise is involved. But every pastor has short though welcome intervals in which to take things easy. One man of my acquaintance has formed the habit of lying down for fifteen minutes before lunch and dinner. During this interval he relaxes completely, closing his eyes though not falling asleep. He gets up feeling much refreshed. Sometimes there are other brief periods when he rests a bit, too. Such repose, even though of short duration, is wonderfully helpful.

More and more ministers are realizing the need of outdoor recreation. They slip away for an afternoon of fishing or hunting. Some take walks of varying lengths. Anything to get away from the grind for awhile. Exercise in the open air amid the beauties of nature acts as a tonic. It en-

ables a man to do better professional work. For no matter how much a person loves his calling there are times when he yearns for short periods of something different.

A pastor once told me he took a laxative every day of his life. Much of the time he felt groggy and out of sorts. Then he began to play tennis.

"There was no further need for a laxative," he said. "In the future I'm going to devote a part of each day, winter and summer, to indulgence in sports."

He was as good as his word for each winter he works out in a gymnasium. His gain in health is almost unbelievable. This improvement has meant greater capacity for him, thus more opportunity for service in the cause of humanity. No longer does he have "off days" when he is half sick. He is buoyantly alive.

And here let me make a point that I think many ministers overlook. When urged to take a bit more time off they are apt to say, "But I can't afford it." Pastors, can you afford not to? You will live longer, feel better and do even far more good than you are now doing if you play more. Here's why: you will have more time in which to work for you will live longer. You will live longer because you take care of yourself and do not overwork. That is just plain common sense. And, of course, you will feel better, thus enjoying life more and doing work of a higher caliber. There is every advantage in recreation for the minister. Many men

Photographer and writer, Twin Falls, Idaho.



strongly advise recreation for others without realizing that the same advice would be excellent for themselves.

This, of course, is old stuff to many ministers. They say, "I'm going to get out in the open more. I know it is good for me." Then they proceed to do nothing about it. Others start out bravely, then quit.

Upon one occasion I called on a pastor friend at his office to invite him to go fishing with me. I found him sitting in his office chair doing absolutely nothing.

"Tired?" I asked.

"No," he grinned, shaking his head. "Just not busy this afternoon and don't know what to do with myself. No pressing business right now."

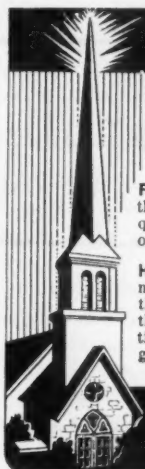
"Then you ought to be fishing," I declared. "Come on. Let's go."

He was perfectly free to spend an afternoon on the bank of a favorite stream and he went with me. "Funny thing," he said as we were returning that evening, "I just never think of getting out like this. There is an afternoon every once in a while that I could just as well devote to fishing as not. In the future I'm going to remember."

That incident from real life is typical of the lives of many other pastors. They can snatch a few hours now and then for recreation if they plan it right.

Some ministers, of course, are beyond the age when it is safe to indulge in strenuous sports. Such activity is dangerous for anyone unless he engages regularly. But, while the younger men play tennis and golf, ski and sometimes even take part in baseball games, older ones can hunt and fish, hike, bowl, swim and so forth. Every one, regardless of his business or profession, should have a hobby that gets him out-of-doors. Thousands have adopted photography, even going so far as to do all of their own darkroom work. Nature study is another fascinating diversion. There is some hobby that every minister will like, thus refreshing his mind and toning up his body.

No one, of course, should go to the other extreme and devote so much attention to recreational pursuits that he neglects his duties. This sort of thing has happened in a number of instances. Obviously, it is unwise. A medium course is best. Every pastor owes it, not only to himself but to his parish and his outside fields of activity, to keep himself in good physical condition at all times. Ministers rate high on the list of valuable men in any community. It is the patriotic duty of every man, woman and child to be healthy.



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BY PAUL F. BOLLER

## EASTER MORNING

What a morning!—a morning which accounts for tens of thousands of people singing every Easter day, with a joy that would defy analysis, the words, "Jesus Christ is risen today, Alleluia!"—a joy that has come down the ages so that in the darkest days of war, if we let our minds turn to Easter, we find a new spring in our step, a new courage and hope in our hearts, because we know that goodness and sacrifice cannot be crushed by evil. I like to let my mind run across the world on Easter morning—Africans in tiny villages, Indians in the jungle clearings, Chinese in swarming cities, Eskimos in the frozen north, South Sea Islanders in blazing sunshine, all singing, singing, singing, because nineteen hundred years ago in the garden of Joseph of Arimathea the Christ of God, crucified by evil, was raised by the power of God. Leslie D. Weatherhead in *Personalities of the Passion*; Abingdon-Cokesbury Press.

## WHAT HOLY WEEK AND GOOD FRIDAY MEAN TO US

In Holy Week and on Good Friday it is natural for Christian people to think with reverent speculation of what the faith was that Jesus carried with him in his lifelong devotion and on to his willing death. What was it that he expected God to accomplish through him, and what far vision of fulfillment shaped itself for him in the future which he looked forward to beyond the cross? No man can tell. The consciousness of Jesus transcends our guess. All we can feel sure of is that what he lived and died for was something so great as to call for all the imagination and all the loyalty of those who follow him.

And this we can believe. When he sat that day in Holy Week on Olivet, gazing with sad eyes on Jerusalem, and spoke his tragic prophecy of the doom of the proud city in which "there shall not be one stone left upon another," this picture of destruction was not the end. Beyond the ruin of Jerusalem, his faith saw something greater that should rise—saw "the city that hath the foundations, whose builder and maker is God." Christians today must live and serve as men who give

themselves as instruments through whom God may create at length this Holy City of a new society upon the earth. Walter Russell Bowie in *Which Way Ahead?*; Harper & Brothers.

## WHY I BELIEVE IN IMMORTALITY

Douglas Clyde MacIntosh

I believe in immortality because I believe in man and because I believe in God. All else is auxiliary, supplementary.

1. Because I believe in man, I believe in immortality. Man's value, actual and potential, is such that his existence ought to be continued indefinitely in spite of physical death, if such a thing is possible. Man ought to be immortal. The Christian estimate is that the value of every human individual is incalculably great.

2. Because I believe in God, I believe man is immortal. The Christian faith is that there is an absolutely dependable Factor in the universe, a Power we can rely upon to guarantee that no absolute disaster can befall a will that is steadfastly devoted to what is truly good.

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2. NABOTH'S VINEYARD. The Garden of Confronting Conscience. I Kings, Chapter 21.

3. GETHSEMANE. The Garden of Divine Hesitation and Decision. Matthew 26:36-46.

4. EMPTY TOMB AND RISEN LORD. The Garden of Overcoming. John 19:41-42; 20:1-18.

## HOLY WEEK SERMONS

Palm Sunday—*Coming Into His Own*. "And as he went, they spread their garments in the way"—Luke 19:36.

Monday—*Cleansing*. "And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves"—Matthew 21:12.

Tuesday—*Controversy*. "And they sent unto him certain of the Pharisees and of the Herodians, that they might catch him in talk"—Mark 12:13.



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Thee

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Thursday—Communion. "And he re-  
ceived a cup, and when he had given  
thanks, he said, Take this, and divide  
it among yourselves"—Luke 22:17.

Good Friday—The Cross. "And it  
was the third hour, and they crucified  
him"—Mark 15:25.

### INCREASING OUR SPIRITUAL LIFE

I. We must rededicate ourselves to  
our best religious insights, to the fun-  
damentals of our faith.

II. We must strive continually to live

more nearly a life of true discipleship.

1. We must be humble in the sight  
of God.

2. We have need to quicken our  
sense of kinship with *all* of God's chil-  
dren and seek to serve them more truly.

3. We must live more disciplined  
spiritual lives.

—Geroge B. Cowin in  
*Friends Intelligencer*.

### AN AFFIRMATION OF FAITH

Dr. John Watson

I believe in the fatherhood of God.

I believe in the words of Jesus.

I believe in the clean heart.

I believe in the service of love.

I believe in the Beautitudes.

I promise to trust God and to follow  
Christ, to forgive my enemies and to  
seek after the righteousness of God.

### THE WAYSIDE PULPIT

It is a poor faith that will not go  
through a storm.

\* \* \*

Love is a miracle worker.

\* \* \*

A petty critic is often more difficult  
to deal with than an enemy.

\* \* \*

No virtue is safe unless it is en-  
thusiastic.

\* \* \*

The best possession is self-posses-  
sion.

Edgar S. Brightman

If there is Calvary in God, there is  
also Easter.

G. A. Johnson Ross

The Cross is a projection upon the  
plane of time of an eternal state of  
things in the heart of God.

Ralph W. Sockman

The original force of the cross was  
in its drawing, not its driving power.  
It is so yet.

Thomas A. Kempis

Go where thou wilt, thou shalt not  
find a higher way above, nor a safer  
way below, than the way of the Holy  
Cross.

T. S. Eliot

Who is third who walks always beside  
you?

When I count, there are only you and  
I together,

But when I look ahead up the white  
road

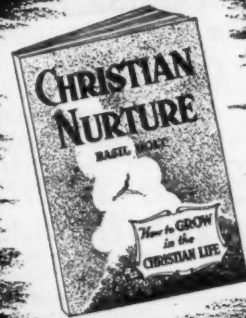
There is always another one walking  
beside you.

Rendel Harris

When I pass over I do not want any-  
one to sing: "Now his labor's ended."  
I shall at first want to rest a little,  
and then I shall be ready to go on with  
God's work in new ways.

(Turn to next page)

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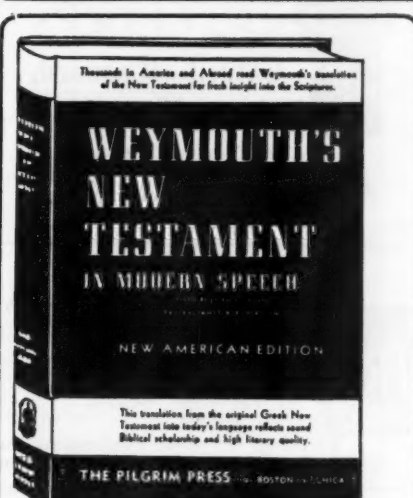
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positions here which will interest men  
who are in a position to leave their  
parishes for a few weeks.

We shall continue the department  
through the May and June issues.  
Items which reach us by April 13 can  
have placement in the May number.

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exchange manse for July and August  
with minister in Louisville, Kentucky.  
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church pays \$15 per sermon for sup-  
ply work. This will be available for  
person making exchange. Lovely air-  
conditioned manse. **Clyde C. Foushee,**  
McLemore Avenue Presbyterian Church,  
405 E. McLemore, Memphis, Tennessee.

**Makoti, North Dakota.** Will exchange  
with Lutheran pastor in other part of  
the country. Exchange of parsonage.  
One service per Sunday. Spend the hot  
months in this attractive location near

the Canadian border. **O. E. Dolven,**  
Makoti, North Dakota.

**Summer cottage.** Minister of pro-  
gressive country parish wishes to sup-  
ply pulpit on Sunday mornings, July 2,  
9 and 16, in exchange for use of sum-  
mer cottage on lake, midwest. **Emri S.**  
**Sites,** Bethany Presbyterian Church,  
815 North Broadway, Dayton, Ohio.

**Summer cabin.** Anyone desiring to  
spend a vacation in a nice cabin in the  
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the pulpit at the morning service in  
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or Minnesota, for the month of Au-  
gust. Use of parsonage solicited; no  
honorarium necessary. Any denomina-  
tion willing to accept a Congregational  
minister in full standing. **Elmer S.**  
**Freeman,** First Congregational Church,  
Menasha, Wisconsin.

## The Sermon Scrapbook

(From page 49)

**George Matheson**

Jesus stands erect amid the fallen,  
clean among the defiled, living among  
the dying, the Saviour of men. Son  
of Man, whenever I doubt of life, I  
think of Thee. Nothing is so impos-  
sible as that Thou shouldst be dead. I  
can imagine the hills to dissolve into  
vapor, the stars to melt in smoke, and  
the rivers to empty themselves in sheer  
exhaustion, but I feel no limit in Thee.

**William Adams Brown**

It is hard enough to make one Chris-  
tian, harder still to make a Christian  
church. To make a Christian nation  
is a task to stagger the imagination;  
to make a Christian world may seem  
all but impossible, yet this no less is  
the goal which our religion sets us.

**JESUS CHRIST, THE KING**

After the last world war, when our  
boys were coming home from Europe,  
a general is reported to have said:  
"What the world needs now is an em-  
peror." "What," asked the startled  
listener, "an emperor?" "Yes," was  
the reply, "an emperor—and his name

is Christ." Savonarola, sick of the  
selfish intrigues of Florence, baffled  
by the misuse of power in high fam-  
ilies, wrote: "Jesus Christ, king of  
Florence," and he made a bonfire of  
follies and refused to forgive the sins  
of the great Medici. Jesus himself  
was wise enough to avoid the crowds.  
He knew how superficial and capri-  
cious crowds always are. The crowd  
that hails you today crucifies you to-  
morrow. Jesus chose a few personal  
disciples. The crowd says: "Who is  
this?" Peter says: "Thou art the  
Christ." Can we capture the leaders  
for Christ? **John R. Ewers** in *The*  
*Twentieth Century Quarterly*; *The*  
*Christian Century Press.*

**THE POWER OF THE CROSS**

The little known story of **Telemachus**  
is particularly interesting since  
it represents a rather striking way of  
putting one's faith in the redeeming  
power of self-forgetfulness into prac-  
tice. One day at the Roman arena this  
obscure Syrian monk had seen as much  
of the bloody gladiatorial contest as he  
could endure. The expression of sadi-  
stic pleasure and degenerate blood-  
thirstiness which the contest aroused



on the faces of those who sat around him made him ill. The sight of the unnecessary slaughter itself gave him strength to do what he knew must be done by someone in the name of Christianity. Verbal protests had been ignored. The kind of a protest which he was about to make could not be so easily pushed aside. With his mind on the slaughter before him, Telemachus threw himself into the arena to separate the combatants, and was stoned to death for his pains.

There were men at the arena that day who labeled Telemachus a fool-hardy fanatic, but history says otherwise. It gives him the credit for redeeming the men of his day from the degeneracy encouraged at the arena. Such a protest as his could not be ignored; the sight of his willing martyrdom so shocked the Emperor Honorius that he suppressed gladiatorial combat. This early Christian counted his life worth nothing in comparison to the good which his death could accomplish. Helen L. Toner in *When Lights Burn Low*; Abingdon-Cokesbury Press.

#### THE LOVE OF GOD

We are told that Goya, the artist, aged and in exile at Bordeaux would ask people in the cafes to drop three crumbs at random on a piece of paper; and that, then, however remote and awkwardly separated these might be, he never failed to draw a picture with its head and hands where the crumbs had been. "The Love of God." It's the only thing under heaven that binds all the inconsistencies, the bitter irrelevancies of the world together, and forces them into a single pattern that doesn't offend the mind! And the pattern is a head that's crowned with thorns, and hands with nail-prints in them! Paul Sherer in *Facts That Undergird Life*; Harper & Brothers.

#### WERE YOU THERE?

Many years ago there was a picture in the Academy entitled, "Were you there when they crucified the Lord?" In the center was the cross, and all around it was a crowd of modern folk symbolizing in various ways the perverted values which rule our modern life. I was there when they crucified the Lord. I helped to do it.

Every man should carry, if only in the pocket of his mind, a crucifix, and should train himself when need arises to take it out and look at it. When the lure of the body, the desire of the eye, the vain ambitions of the heart are stirring within him, let him take it out and read under it, "So you were there when they crucified the Lord." Herbert H. Farmer in *The Healing Cross*; Charles Scribner's Sons.

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**A Call for Action****The Church Can Help to Shape the Postwar World***by G. Merrill Lenox\**

**T**HERE are many evidences that church people want a just and orderly postwar world. The meetings of the famous interdenominational "Preaching Mission on World Order" reflected a keen and widespread concern for this cause. The Bishops' Crusade of the Methodist Church is a project of great magnitude. The Disciples of Christ also are launching a special effort in the interest of world order. Other denominations may have similar campaigns under consideration. The writer predicts that these will make a tremendous impact upon the thinking of those who will formulate the peace terms and build the structure for the days that are to be. Resolutions and other statements of good intentions are being released in large numbers by other church groups the nation over.

Recently the Council on Christian Social Progress of the Northern Baptist Convention has launched a World Order Crusade. The purpose of this crusade is to encourage in local churches the study of problems relating to world organization and to request every adult Northern Baptist to express his convictions on this matter to those whose influence will definitely count in fashioning the postwar world order. In order to focus the attention of the constituency upon this fundamentally important responsibility, every church is urged to observe May 7, 1944, as World Order Sunday. Upon that day every pastor is asked to preach upon an appropriate text and to provide the convenient means for his people to express their views on world order to their Senators and to the Secretary of State. Blanks will be made available to every congregation.

Dr. Joseph C. Robbins, President of the Northern Baptist Convention, asserts, "I will observe World Order Sunday May 7 in my church at Wollaston, Massachusetts, and I earnestly hope that 100% Northern Baptist Convention pastors will join me in this observance. The importance of the World Order Crusade cannot be overemphasized."

All of these demonstrations of Christian concern are most heartening. Christian people, weighed in the balance, would be found wanting should they fail to register their convictions

on these great issues in a manner that will actually influence decisions. However, it would be well if there could be some general lines along which Christians could move so that the united impact of their thinking might be fully felt.

The Six Pillars of Peace so widely publicized have been excellent guiding posts along this line. There are two principles regarding the nature of the world organization which is to be established that must be emphasized. The first is that any world organization that will last must be open to membership on the part of every nation that desires to become affiliated with it. No nation should be barred from membership. For obvious reasons, enemy nations would have to play a limited roll at first. Ultimately, however, every nation large or small, rich or poor, strong or weak, must be included.

The second principle that Christians must insist upon is international cooperation in all vital things. There are those who will readily agree to an international police force to keep the peace. Beyond that they are rigid nationalists. They have no further interest in world organization. "Let the peace loving nations keep a joint army strong enough to smash any gangster nation or nations and there will be nothing to worry about," they declare. This position ignores completely the basic causes of war. Therefore, no community of nations is complete that fails to deal on an international basis with all problems which have to do with human wellbeing—problems of economics, reconstruction, boundaries, self-rule, religious liberty, health and the like. Therefore, the Christian must insist that a world organization designed only to keep the peace is not enough. It must deal realistically with matters that matter. It will cost America and Americans quite heavily to take this stand but "we are members one of another," our brother's keeper, "the strong must bear the infirmities of the weak," and so we have no other choice. It is to be earnestly hoped that every denomination will launch some kind of world order campaign so that its constituency will make clearly known to those who will actually make the peace the ideals and the principles which church people hold dear.

\*G. Merrill Lenox is associate director of the Ministers and Missionaries Benefit Board and secretary of the Council on Christian Social Progress of the Northern Baptist Convention.



## THEY SAY

### DID JESUS ASK, OR ACCEPT, SPECIAL PRIVILEGES?\*

Editor, *Church Management*:

I cannot agree with the application of "Korban" to the religious privileges granted to ministers and churches, which are totally different in character and origin from those which our Lord condemned.

Furthermore, while I have a speaking sympathy for the proposal to put the clergy on the same basis as other men in many respects, I humbly submit that you are putting the cart before the horse, for if all their privileges were suddenly removed many of them would starve. First let them be paid as other professional men are paid, and then they can well dispense with many of the amenities to which you object!

There are other angles, however. This nation was founded by men loyal to and appreciative of Christian principles. It is cradled in Christian democracy. The various concessions which our government grants to churches and clergy are simply the graceful and grateful acknowledgment by the country at large of a fact that it owes its origin to Christian leaders. It is a tribute also to the further fact that only as Christian principles prevail can democracy, which is rooted in them, prevail.

Similarly, when railroads and other bodies and individuals grant certain privileges to Christian leaders, it is a graceful acknowledgment of their self-denying work and to its value in upholding the morale of our people. To speak of such a tribute as a "humiliation" is discourteous to those who would pay their highest respects in such ways. Furthermore, churches and clergy are not the only organizations or people to receive such recognition. Many non-profit organizations are given special considerations.

Actually no such compensations can ever measure up to the services rendered by those to whom they are made, if we except the few "black sheep" that are found in every sphere of life. The smothering of all such expressions of goodwill, and the stifling of the generous impulses which prompt them would not in any way advance the cause of Christianity or of any other good

cause. That there are, and have been, and probably always will be a few cases of misuse, even of rascality, does not constitute a valid reason for making social and religious work into something that is "strictly business" and thus reducing it to a rather unlovely plane. Since the churches are not operating for profit, it is hard to see that they are escaping "moral obligations" by accepting the varied forms of gratitude and assistance which are granted to them.

I believe that this desire to be treated exactly as other men is a subtle form of pride, a way of saying, "Let us not be like these other fellows, poor creatures who subsist only by virtue of their calling. Let us be men of the world and thank God that we at least have the courage to live by the standard of every man."

A. T. B. Haines,  
Chicago, Illinois.

### A FORUM FOR MINISTERS' WIVES

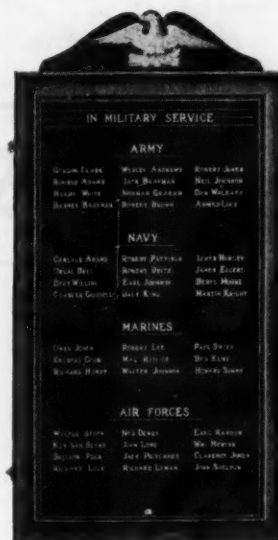
Editor, *Church Management*:

I read the article of Mrs. Agnes Montgomery in the February issue of *Church Management*. I thoroughly agree with her. There ought to be a law against ministers' wives being subjected to such treatment. I spent fifteen years as a missionary on the field and eleven years of experience with my husband in a charge. Compared to my years in India, I consider the time spent here in this parish years of real torture. I have never experienced such intolerance on the part of certain so-called Christians. I feel that we ministers' wives ought to do something about it. I am being bored to death and I fear if I stay on and take it, I shall soon become a "sourpuss." My children see so much of it that they are losing faith in church people.

I suggest a forum for ministers' wives where we can bring out our hurts and air them and that suggestions be given how to meet such problems. The column might be called "What to do about," so and so. We need real understanding and help. We cannot comfort others until we ourselves have been comforted of God.

While studying at Oberlin Graduate School of Theology, I attended a discussion led by the professors' wives  
(Turn to next page)

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\*This letter has been materially edited to accommodate the limited space available for correspondence.

### They Say (From page 53)

in which "Don'ts for Ministers' Wives"

was the subject. It should have been  
"Don'ts for Those Who Are Our Tor-  
mentors."  
M. T.

### PREFERS TO PAY HIS OWN GAS BILL†

Editor, *Church Management*:

I have just finished reading A. Ritchie Low's article entitled "Who Pays Your Gas Bill?" in *Church Management* for March, 1944. I am not entirely in agreement that the members of the congregation should bear the burden of the pastor's car expenses in the manner he proposes.

Many of the members of my church are workers in industry and must travel from between fourteen and thirty-eight miles per day to and from their places of work. They are paid a fixed hourly wage and out of those wages they pay for their own automobile expenses. The corporations for which they work do not pay them for their travels to and from work. Furthermore, they are not allowed deductions from their income taxes for the cost of traveling to and from work. It would seem to me to be grossly unfair to ask people who do this to pay for the pastor's car upkeep, especially when he can deduct a portion of his car upkeep when making a tax return. Likewise our local doctors do not make professional calls on a fixed charge plus cost of transportation basis.

For my own part when I found that car upkeep was cutting very deeply into my earnings I brought the matter before my district superintendent and brother ministers and for the most part found them entirely unsympathetic in the matter. Their general feeling was that they had survived low salaries and high expenses in their first charges and consequently all who were starting out in the ministry should do likewise.

I have secured employment as a mail messenger that my income may be supplemented to the point where I can care for my car expenses and be assured of a living wage. Besides I take a certain pride in the fact that I arise at 5:45 six days a week and go out into weather which has this winter reached twenty-seven degrees below zero that I may carry out the work to which I feel I am called.

In some respects this activity has served as a rebuke to my congregation and I have been given a twenty per cent increase in salary.

However, I believe that it is the obligation of any congregation to provide its minister with adequate remuneration.

W. George Thornton,  
Waterford, Pennsylvania.

†This letter has been materially edited to conserve space.

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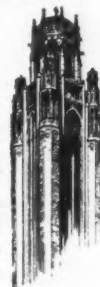
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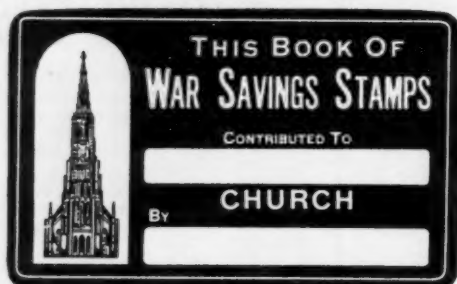
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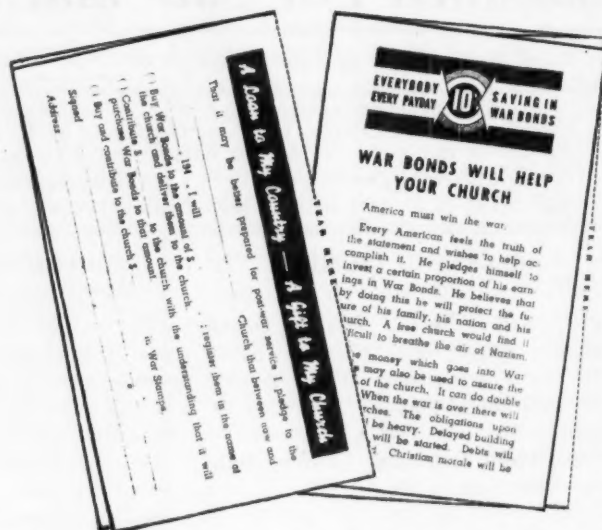


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## THE FRIEND IN THE CHAIR

I think it is Dr. F. W. Boreham who has told us of someone he knew who kept a chair at his bedside for God. I too knew an old man like that, away in the Shropshire hills. Every night he talked to him there. One day he told me all about it. "You have had a visitor," I said, glancing at the chair. "Yes," he replied, in his old fashioned way. "I am never alone. God is wonderfully good. When I come home I just sit down and think about him and he comes right into my life." And when he died no one was surprised that his eyes were turned toward his Friend in the chair.

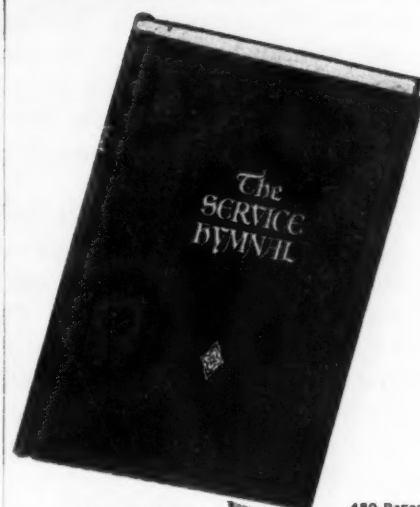
It is a lovely thing to live as near to God as that and to feel him always in our life, no mere memory of long ago and not a remote and unreal spirit coming to us out of the past, but a living and personal Saviour who calls us by our name as he called Mary, who comes to us out of the dark night and across the deep water as he came to the disciples, and who says, just as clearly and helpfully: "I was dead, and behold, I am alive for evermore. . . . It is I. Be not afraid." In *New Horizons* by Frederick C. Gill; Abingdon-Cokesbury Press.



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### Editorials

(From Page 7)

portance than ritualistic observance. "The Sabbath was made for man, not man for the Sabbath."

Something of this same kind of reasoning must be used as one discusses the bombing of Rome.

No one can hear of such bombings without experiencing deep regret. The religious and historic sentiments of the treasures of Rome make it a unique city in the world. Clever Nazi leaders have appreciated these sentiments and gambled that Christians of the Allied powers would resent any violence toward the city. So they have taken up their positions in the city, used its railroad for their war purpose, and defiled it in every way that war can do so without actually destroying its historic buildings.

There has not been a time since the war began that Germany could not have spared Rome by simply making it an "open city." Who can question that such a declaration would have been respected? But none was forthcoming.

President Roosevelt in discussing the bombing of religious and historic buildings has come nearer the spirit of Jesus than have the distinguished clergymen who have protested them.

The President agrees that the necessity for bombings is to be deplored. But more than sacred treasures and relics are at stake. Lives of men and the future of the world is involved.

And here again, historic buildings were made for man, not man for historic buildings.

### The Navy Needs Chaplains

**A** COMMUNICATION from Captain Robert D. Workman, director of the Chaplains' Division of the United States Navy, tells of the need for more chaplains. At the time he wrote there was need for 370 additional chaplains to fill the quota. To keep pace with the ship building, five hundred additional chaplains will be needed in the next six months. In as much as the Jewish and Roman Catholic quotas seem to be easily met the crying need is for Protestant chaplains.

The qualifications are high. The applicant from civilian life must bring the recommendation of his denomination and pass fairly severe physical examinations. He must not have passed his forty-fifth birthday. He must have college and theological seminary training. Compared with the salaries paid by church the pay of a chaplain is good.

The chaplaincy offers the opportunity for one to participate in an active way in the war which his nation is waging. At the same time

he is working with the men who will make the churches of tomorrow. The church of the post-war period will be helped or hindered by the quality of men who serve as army or navy chaplains.

Application blanks are available at the office of the Naval Officer Procurement of the district in which the applicant lives. The applicant should, also, initiate action to secure denominational approval of his application. To aid any readers who may wish to apply for chaplaincy in either the army or the navy we are, on another page, giving the addresses of the various agencies authorized to give denominational approval.

### Religious Broadcasting

**I**N the discussion of non-commercial religious broadcasting it seems to this journal that a better understanding would be developed if a few basic facts were understood.

1. The broadcasting companies and local stations are business enterprises (corporations for profit). To survive they must sell their product. That product is time on the air.

2. These business enterprises appreciate the value of public good will and set aside a portion of full time for religious, social and public welfare broadcasting.

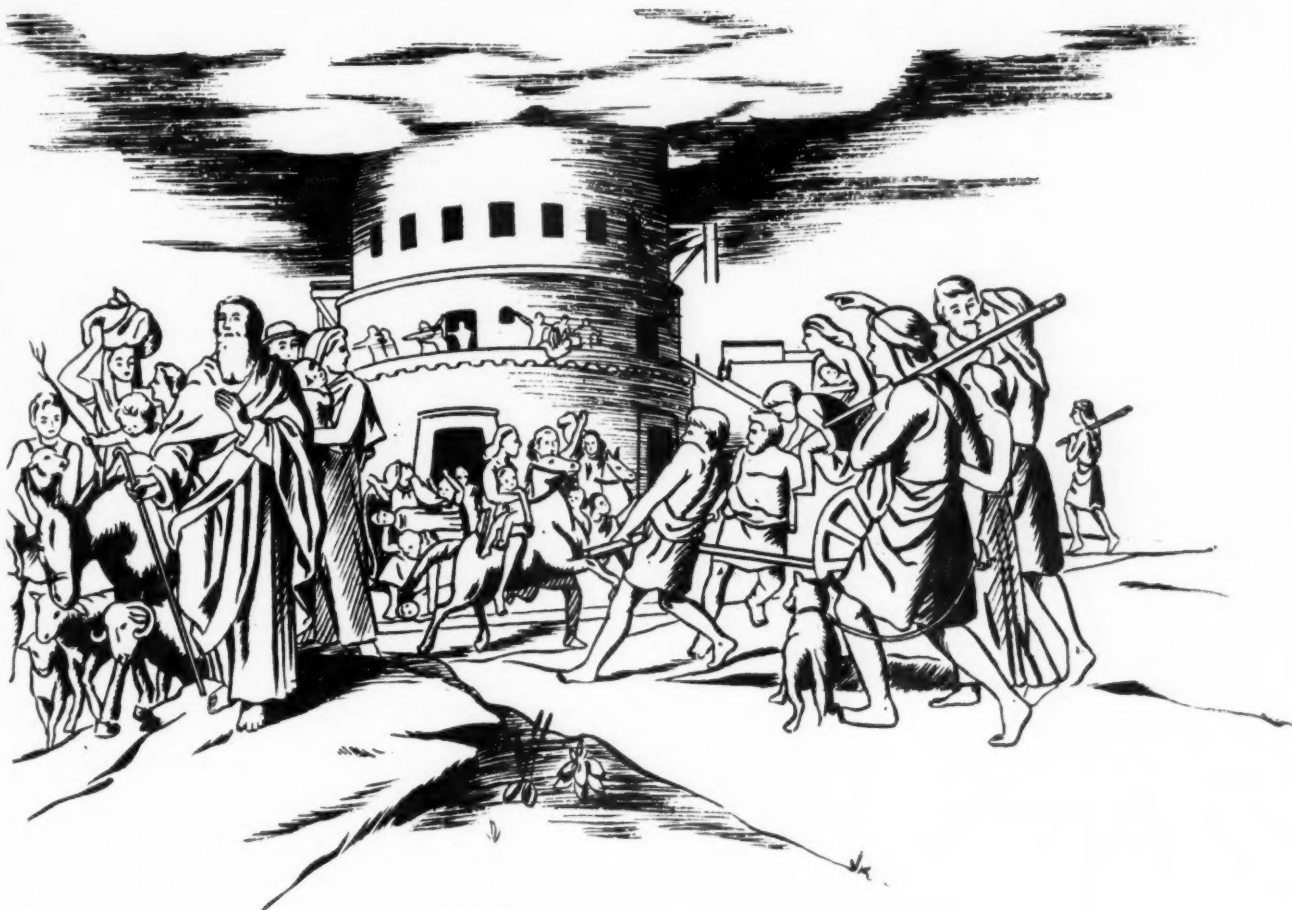
3. Their desire is to divide this time in such proportions as to deal fairly with their listeners and the public.

4. Religion in America is divided into many groups. If time is to be given, groups of any considerable size should be recognized. Hence the division of time between Catholics, Protestants and Jews.

5. There is no one body which can speak for all of Protestantism. The Federal Council of the Churches of Christ in America speaks for twenty-five denominations. There are some two hundred others. It is rightly entitled to a good portion of the Protestant time. But there are substantial groups not included. The council has never admitted to membership the liberal Unitarian or Universalist churches. They certainly are responsible bodies. Then, there are conservative bodies which have consistently resisted Federal Council membership. They are strong enough to deserve recognition.

This is probably getting confusing to the readers who are churchmen so you can imagine what it is to business men not familiar with the complexities of ecclesiastical life. Our observation is that the radio executives wish to be both fair and democratic and are doing a pretty good job of it. They cannot, in any sense, be considered as propagandists of any one religious group nor can they be expected to pass on the theological or merits of the various groups. Here is clearly one area in which democracy should have precedent over personal religious preference.





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how blue the sky, to remind us, amidst  
the grim business of war, that above and  
beyond us shines the everlasting grace of  
our Lord! How thankful we should be,  
despite the onslaughts of our foes, that in  
this land of liberty we may still sing to  
Him who rose on Easter Day!



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